Boston Recorder.

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THE BOSTON RECORDER, TO IT'S FRIENDS.

The Recorder takes the opportunity, as another year is about closing, to speak of its own affairs. Our readers will judge for themselves of the manner in which we have served them. We have done our diligence to make our weekly visit useful to them. They are witnesses that we have "let contention alone before it be meddled with," and have pursued our peaceful way, "seeking those things whereby one may edify another." We have seen enough around us ready for the battle and happy in the conflict. We have thought it a kindness to leave them alone in their glory.

We have, however, had a goodly share of buffeting notwithstanding. They that have horns and love to use them, have tossed us about as they have from time to time sought their own edification. We are ranked as one of four or five of those religious periodicals, which are doing incredible mischief to the cause of humanity. Those who have blown the trumpet to this effect, we have perceived to be good at the business, and we have not interrupted their music by any attempt at vindication. Our readers will judge whether those trumpeters have given "a certain or an uncertain sound."

If the reader is a pastor and is interested in our paper, we commend, not his good sense in such a favorable judgment, though we have our own opinion of that, but we commend our paper to his enterprize and zeal in extending its circulation. Have you not many families under your pastoral care, who have access to no religious periodical whatever; many a disciple even, who drinks of no such fountain of spiritual light and life? And would not your decided influence in favor of such a means of doing him good, strongly impel him to attain it. A well conducted religious periodical, aids greatly a pastor in his important work. Next to the Scriptures and stated ministrations of the gospel we place it, as an instrument of enlightening and expanding the mind, quickening the conscience, and elevating moral and religious character. We know of pastors who make it a serious duty to introduce, wherever they are able, some valuable religious paper. A denial one year does not discomfit them. They reiterate the appeal. And they have seen good that has gladdened their hearts, resulting from it. The most intelligent, liberal, warm-hearted Christians in our churches, are those who weekly bring their minds under the influence of the religious press. We speak not for ourselves but for Zion, and the great cause of truth, when we urge on pastors the duty of making the power of the religious press bear on as many as possible of their people. We of course say, recommend the Recorder if you can. But if you cannot, then recommend some fellow laborer in the same vineyard. Do something decidedly and earnestly in this matter.

And are we not addressing pastors who might enrich our columns with valuable communications? A well written art cle is an appeal to thousands of minds. And copied, as such articles often are, into other religious periodicals, they address tens or even hundreds of thousands of minds. The religious press of the present day is operating with amazing power on the great interests of the human family. No man can address the public mind in its present condition if he breathes the sweet and fervent spirit of the gospel and if he holds the "pen of a ready writer," without doing something to augment the amount of pious thought and feeling in relation to divine things. Heart-stirring appeals to saints and sinners are not lost in these days of the Sp t's visitations. And we, therefore, ask our brethren to muse on such sacred and holy themes, as their benevolence to souls and zeal for God's glory shall suggest, and send us the results. We will do our diligence to scatter far and wide such "live coals" as prayer and faith, and love shall have kindled for our use. T..us , whose living voice reaches the ears of hundreds only, may speak by his pen to the dwellers in the distant vales and on the mountain tops. Whoso is wise will consider these things.

Perhaps a brother or sister in the church is reading these lines. If you have been profited by what you have read on our pages uring the year, could not your exertions extend the blessing to others? Are there not neighbors, and acquaintances of yours who, you are well aware, would be greatly benefited by a weekly visit of some valuable religious periodical. Would it not be in accordance with the law of love to remind them of it, and urge their attention to this important subject. Plead for some worthier agent in the same great cause with us, if you judge us unworthy.

Perhaps the reader is one who is about deciding that he cannot afford to take any periodical another year, and is therefore about writing, "stop" on his paper. We should like to say STOP, before you thus decide. We wish to say many things to you in the course of another year; things that are true and lovely and of good report, and to say them in all kindness and good nature, and to say them for the purpose of promoting your best good. This may be unright, and therefore we add, we wish by our columns to have many wiser and better men than ourselves to address you. Some of their breathing thoughts and burning words, we hope to place before you. Deny not them, though you may justly disesteem us. And then we wait to place before you, in the progress of another year, such interesting facts as may occur concerning the beauty and glory of Zion in our own land, and her progress among benighted nations. We would cheer you with the news of her triumphs, or call for your sympathies, should we be compelled to record her reverses. Think again, therefore, whether it be best to pass a whole year with the door shut against such influences as these. But if "stop the paper" you will, and we cannot stop your purpose, then we say, "Fare thee well, brother, since we cannot do thee farther kindness."

We will only say farther. It is our purpose that the Recorder shall, as it has done, take the side of all goodness. For the three and twenty years of its existence, this has been the direction of its labors, and we trust it shall ever be found "stedfast and immoveable, always abounding in the work of the Lord."

AGENTS FOR THE RECORDER.

The following gentlemen having acted as local agents for the Recorder, in their respective Towns, the last year, are requested to receive and forward names and payments for the coming year, agreeably to the terms of the paper, as published above. Other gentlemen who are disposed to form Companies of five or more, in order to receive the Recorder at $2 each, are invited to do so. It is very desirable that the Publisher should be informed, *before the last week in December*, what number of papers are wanted, in order that there may be no disappointment in receiving the first number of the next Volume.

If any of the gentlemen named should find it inconvenient to act as Agent, they are requested to recommend some other person in their stead.

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Religious.

From the Sunday School Journal.

THE POOR GERMAN.

In the year 1796, the writer of this article accompanied a minister of the gospel, the Rev. Mr. G——, in a tour of preaching among the mountains of Virginia, on the head waters of James river. The narrow valleys which lay between the mountains, were sparsely inhabited by poor people, a number of whom were of German extraction. After passing over several of these settlements, and collecting as many of the inhabitants as we could for worship, and to give them an opportunity of hearing the gospel, which they did not commonly enjoy in those days more than once in the year, we were kindly entertained by a rich farmer, a German, who owned a large and beautiful tract of low grounds on the bank of James river. Here the Rev. Mr. G—— preached an impressive sermon, on Gal. vi. 14. "God forbid that I should glory, save in the cross, &c." After he had finished, a travelling Baptist preacher arose, and addressed the people, in a very familiar but evangelical discourse, from John x. 9. "I am the door, &c." The people appeared as if they thought they were hearing good news indeed. We could not but notice that the faces of many were bathed in tears; and some aged men and women, who had formerly enjoyed the means of grace with profit to their souls, but had long been deprived of these precious ordinances, manifested a tenderness and gladness which could easily be read in their countenances. They seemed to be averse to leave the place; and many of them came up to the preachers with tearful eyes, and without uttering a single word, gave them both a most cordial shake of the hand. I need not say that I felt deeply interested in the case of these poor people whom we had visited, and to whom for once, the gospel was preached with plainness and fidelity; but when I considered the narrowness of the valleys which they inhabited, I clearly perceived that at no future time could these people be furnished with the stated administrations of the gospel, but must ever depend on occasional supplies from the itinerant preacher. In the region which lies between what is called the North Mountain and the river Ohio, there are multitudes of people in the condition just described.

But to return. Having tarried all night at the house of the farmer before mentioned, and having risen early the next morning, a young man of our company remarked to me what seemed to us both to be singular conduct in a poor laborer who lodged in the house. Before repairing to the field, he took an old German Bible, which lay on the desk, and went out into a thicket of trees and bushes, which was near the house, and spent about half an hour, when he returned to the house, and deposited the book in its place. This struck us as especially remarkable in a poor German, for the people of that descent were notoriously and almost universally inattentive to religion in that region. We agreed, immediately, that we must endeavor to get acquainted with this poor man, which we found not at all difficult; for when we began to discourse with him respecting Christ and redemption, he gave every evidence that the subject was congenial with his feelings. As the Rev. Mr. G—— was to preach that day some eight or ten miles down the river, we felt a great desire that our newly discovered brother should accompany us and hear the sermon, for we found that he had not heard the discourses of which an account has been given, as he was engaged in work which he could not leave. To accomplish our object, two difficulties were to be overcome: the one to obtain a substitute for this poor man to labor in the field, the other to provide a horse for him to ride. But by application to the farmer where we lodged, we secured both objects, and we set off to the place appointed for preaching. On the way, we had much conversation with this man, who gave us the following narrative of his experience.

"I live," said he, "many miles from this place, where I have a wife and several children. I am now here, attending to the watering and preparing a little hemp, which Mr. S. has permitted me to cultivate on his rich bottom-land; and as soon as my work is done, I must hasten home, for my wife is alone, and all my children are young. About nine years ago a young preacher came into our valley, and remained among us for several months, preaching part of his time in our settlement, and part in other destitute places. A paper was carried round to see what could be raised to pay the preacher for his labors; and it was offered to me, and I put down one dollar. Having thus come under an obligation to aid in supporting the gospel, it occurred to me that it was proper for me to go to meeting and get the worth of my money. This was, as far as I can recollect, my only motive for beginning to attend on the preaching of the gospel. Sometimes I was for the moment affected with what I heard the preacher say, but these impressions were transient; and when a few months had passed by, the preacher went away, and all serious thoughts of religion went away also. One day, when I was riding alone, my thoughts were directed to the subject of my present state and future prospects, and suddenly I was seized with a full conviction that I was in a lost condition; and this impression was permanent. Day and night I was burdened with a load of sin, which seemed to be intolerable. I could find rest nowhere. I was unable to conceal the distress of my mind; but every one to whom I mentioned the subject, and even my own wife, thought that I was going beside myself, or was sinking into melancholy. Under this burden of guilt, I betook myself to reading in my Dutch Bible, for I had learned to read when I was young, but this, instead of relieving me, rather increased my distress, for whenever I opened the book, I found something which condemned me.

"My distress was so great and continued so long, that my strength failed, and my flesh wasted away, so that I was no longer able to follow my daily labor; and there was no other prospect but that my young family would come to want. Many of the neighbors called to see me; and, as is usual in such cases, one prescribed *this*, and another *that*; one scolded and another ridiculed, but no one of them all seemed to have any just idea of my condition. At length, an old lady who lived at the distance of fourteen or fifteen miles, and was reckoned a very knowing woman, came all the way to see me; and upon hearing my complaint, she said to me, 'The remedy for your distress is simple. All you have to do, to obtain deliverance, is to 'believe in Christ. Believe,' said she, 'and you shall be saved.' Upon hearing this, I made an effort to believe; but alas! my mind was so blind, and my heart so hard and obstinate, that I could not. Always, before, I thought I did believe, but now I found I did not, and my sin appeared much greater than before. Although I was convinced that faith would save me, yet I could not believe. I was now brought near to the borders of despair. I had scarcely strength to walk across the room. Finding my misery increased by reading the Bible, I had for a while laid it aside, and was afraid to look into it; but again I had recourse to it, as affording the only possibility of succour. I remained for some time in this painful situation, when one Sunday evening, while I was sitting on the side of my bed, with the Bible open before me, in which I had been reading, I saw as clearly as ever I saw anything, how God could forgive my sins, and receive me into favor through the death of Christ. The effect of this unexpected discovery of mercy, on my body—now greatly weakened—was to cause me to sink down upon the bed, but I did not fall into a swoon. My wife, who was in the room, screamed aloud, being fully persuaded that I was dying; but I signified to her by signs, for I was at first unable to speak, not to be alarmed; and, after a few minutes, I was able to tell her the wonderful view which I had just had of God's pardoning mercy. I could now do nothing but praise God for his love and condescension. For many weeks my heart was full of peace and joy. I was happy all the day long; feeling that God was my father, and I his adopted child. And I entertained no fear that these delightful feelings would ever be interrupted; but alas! I know not how I left my first love, and sunk into darkness and distress, which, with short intervals of light, has continued now for several years. During all this period, I have never heard the gospel preached, and have never before met with any one who understood my case."

This narrative was given, as I said, while we were on our way to the place of meeting, and was expressed in broken English, for German was the vernacular tongue of our friend. It so happened that the preacher gave a comprehensive view of the plan of salvation in his sermon, upon the text, "If any man will be my disciple, let him take up his cross and follow me;" and he also described, feelingly, the exercises of a soul in passing through the new birth, so that if he had known the exercises of this poor man, he could not have described his case better. My companion and myself could not keep our eyes off our interesting acquaintance. And, as might be expected, he was completely absorbed in the subject. During the whole sermon, his countenance was indicative of extraordinary emotions. After sermon, we took him aside, to have the satisfaction of learning whether he had received comfort, when we found that our hopes were not disappointed. The meeting had appeared like a little heaven to him, and he had drunk in the word with as much avidity, as the weary, thirsty traveller, in the burning desert, imbibes the refreshing stream, when he comes to a fountain of living water. Here after pressing affectionately the hand of our brother, we bade him a long farewell, and I have neither seen nor heard from him since.

I have supposed that the case was, in one respect, remarkable. This poor man had probably never seen an experienced Christian, had never heard a sermon, and had read nothing but his Bible from his first impressions, until the morning that my friend saw him retire to the thicket with the Bible under his arm; yet it is probable that his conversion may be traced to the sermons which he heard from the young preacher, on whose ministry he for a season attended. But he had the BIBLE and could read it. What a lesson, and what an encouragement to those who are circulating the scriptures, and those who are teaching children to read! Who knows how many good Christians may be living in hollows of our mountains, who seldom hear the voice of the living preacher!

——D ——R.

From the New York Observer.

"I HAVE TRIED."

Perhaps you have; and without success. You feel that you are a sinner, in danger of hell; and unless you repent and believe, you must be damned. And you say, "*I have tried* to repent and believe, and cannot do any more."

And who is to blame, my dear friend, you or the Lord? The guilt of your ruin, if you perish, will be at some one's door. God has made many great and precious promises concerning your salvation, and if he fails to fulfil those promises, he is exceedingly at fault and you are clear. He has said, "Ask, and ye shall receive. Seek, and ye shall find." "Whoso cometh unto me, I will in no wise cast out." Now, if he has forgotten these words or broken his vows, he has indeed sinned against himself. But "God is not a man that he should lie, neither the son of man, that he should repent. Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" Besides his word, you have the fact that he desires to pardon and save you; so that not only his promise, but his inclination, leads him to do for you all that is needful on his part to save your soul. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Add to this, the assurance that he has already done for you, or is now doing, all that he has promised; and the conclusion is inevitable, that the blame lies at your own door. What does God mean by that most tender and moving of all passages in the Old Testament, "What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard." And I believe, sinner, that the judgment is against you. God is acquitted, and you are condemned.

But how have you tried? Have you *asked* God for his Holy Spirit, as you would ask for life when about to die without hope? Have you *sought* the Spirit, as you would seek a lost gem of untold worth? Have you *knocked* at the door of mercy, as you will knock when you find the door of heaven closed forever against you? If not, your efforts have not been proportioned to the object for which you strive, and of course you have no right to expect success. Were you in pursuit of an earthly crown, you would compass sea and land to gain the prize. And for "a crown of glory that fadeth not," you have scarcely raised an arm. To lay up riches here, which moth and rust may soon destroy, you eat the bread of carefulness and waste the flower of your days. But for an "inheritance incorruptible," you have never made a sacrifice worth the name.

In search of honors, riches, pleasures, would a single failure check the ardor of pursuit? And when honors at God's right hand, when riches in heaven and pleasures forevermore are set before you, will you be disheartened because you have not yet attained the summit of your hopes? I say, then, you have not tried. You have scarcely begun to try.

Perhaps *you have tried* to save yourself, without looking to Jesus as the only ground of your acceptance with God. If so, the more you try, the worse you are off. The sooner you cease all that sort of effort, and fall down at the foot of the cross, the sooner you will find help. But though you have labored to climb up some other way, and have only been piling barriers between yourself and heaven, come now, and rejecting all self-dependence as a soul-ruining hope, trust your eternal interests in the merits of a Saviour's sacrifice.

Did you ever try that? IRENÆUS.

A MINISTER'S TIME.

It came to pass, on the morning of a certain day about the middle of the week,—or, to illustrate a certain subject, we will take the liberty to suppose it came to pass, that a pastor entered his study, to commence his preparation for the Sabbath. He felt deeply the importance of preparing "beaten oil for the sanctuary;" certain seasonable topics were before his mind, and he had resolved to give them a thorough discussion. He took his seat, with his writing implements before him, glad to think he had a long forenoon to spend on one of his sermons. But it happened on the same day, that Messrs. A, B, and C, of his congregation, and the other letters of the alphabet down to H, either had, or thought they had, occasion to call on him. Hardly had he taken up his pen, before he was summoned down to see Mr. A. After being detained by him for nearly half an hour, he returned to his study. But he had scarcely recalled his thoughts to his work before the door-bell rang again, and Mr. B made his appearance. With him, also, he was obliged to spend some twenty or thirty minutes. And so, in succession, with very brief intervals, all the other six persons mentioned called on him—each of them, on an average, occupying not less than half an hour of his precious time. The consequence was, that when his dinner-hour arrived, he had scarcely completed two paragraphs of his sermon. The afternoon, and most of the evening, were devoted to duties out of his study. But he felt that some further progress ought to be made in his preparation for the pulpit, before he retired to rest; and so a light was seen in his study by persons who happened to pass by about midnight.

On the day following, Messrs. I, J, K, and so on to O, called on him, much as their predecessors had done; and the history of the whole day was very similar to that of the preceding. Another day came, and, Saturday though it was, the rest of the alphabet must see him; some of them, indeed, making short visits, under the impression that he might possibly be somewhat busy that day; but still the aggregate of their demands on his time consuming most of his study hours.

The Sabbath at last arrived, and by dint of severe and wearing night study, he had succeeded in preparing two discourses for his people. He looked weary and wan however; he was exhausted—physically unfit for the labors of the day. Not a little concern respecting his health was awakened in the congregation.

The most curious part of the whole matter, however, remains to be told. When it was intimated, the following week, that the decline of the pastor's strength was imputable very much to those night labors, into which the incessant calls of his people had driven him, all who heard it were greatly surprised. Mr. A wondered people should be so inconsiderate. For his part, he had called the past week, for example, only now and then but for half an hour. So said Mr. B, and C, and D, and half the alphabet. Each one of them felt, so short had his visit been, that he was not to blame. Meanwhile others of the pastor's visitors who had heard no cause assigned for his ill health, were full of kind suggestions about it. Mr. N thought he must be injured by burning anthracite coal in his study. Mr O thought it would be a great benefit to him to abstain from animal food; Mr. P. expressed fears that he was suffering from the use of strong coffee; and Mr. Q felt it his duty kindly to remind him of the sixth commandment, and urge him to take care of his precious life. Still the scenes we have described, and others like them, were enacted over and over again, till the worn out pastor was obliged to abandon for a long season the labors of the pulpit.

The picture we have drawn, is, indeed, as to its drapery, a fancy sketch, but as to its main construction, the like has occurred, in real life, a thousand times. Let us make, in view of it, a few practical suggestions.

1. Let all—both ministers and people—*feel the preciousness of a pastor's time.* How important are all his official duties—how numerous are they,—enough, with the strictest economy, to fill every hour. He has his own heart to take care of—courses of general study to pursue, if he would make the most of himself—his ordinary round of visitation to perform, besides attending on the sick and bereaved—funerals and week day meetings to attend—two or three discourses to prepare weekly—to say nothing of his duties to his own family, and a long list of miscellaneous matters. How can he, if faithful, have an hour to lose? And if through interruptions of whatever kind he fails in any public duty, the loss is not his alone; the whole congregation suffer.

2. Let the *danger of indirectly injuring a minister's health*, in the way we have referred to, be understood and remembered. A pastor of faithful spirit, will always be reluctant, either to omit any of his duties, or to perform them inefficiently; especially will he be loth to appear in the pulpit with but imperfect preparation. And if his study hours are frittered away by numerous visitors, he will be strongly tempted to supply the deficiency, at great peril to his health, by unduly abridging his season of repose. Drive him to protracted night studies, and you may kill him without either pistols, poison or the dagger.

3. Let the minister cause his people to understand that *his study hours*—which are usually those of the forenoon—*must, if possible, be inviolate.* If they are a reasonable people, they will not take it unkindly.

4. Whenever one thinks of calling on his pastor, let him remember, that he is not the whole parish. If he should detain the minister but half an hour a week, yet if fifty or a hundred others should do the same—and it might be as proper for them, perhaps, as for him—what havoc would be made of the pastor's time. Let him think, therefore, whether he cannot dispense with his meditated call; or let him call when it would occasion the least inconvenience. And when he does make it, let him come to the point at once, and not waste time in foreign discourse; especially if there be the least reason to believe, that engagements are pressing upon his pastor. Cotton Mather, it is said, used to have this inscription on his study door—"*be short*;" and we have ourselves seen, in a similar place, the following significant words:—"SHORT VISITS: *Redeeming the time.*" Eph. v. 16. Perhaps some similar device might be of service to many ministers.

Let us not be understood, in these remarks, to undervalue pastoral intercourse with the people. It is of vast importance, both as more officially performed and as carried on in less formal ways. But in order that all the people may share its benefits, while other ministerial duties are faithfully performed, and the minister's health preserved, there must be great economy of his time, both on his own part, and that of his people.—*N. Y. Evangelist.*

A TIME TO DANCE.

A WORTHY Clergyman, who had been suspected of having improperly interfered in influencing some of the young people under his pastoral charge to absent themselves from a ball that took place in the parish, received in consequence, the following anonymous note:

SIR,—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing.—Eccles. iii. 4. "A time to weep, and a time to laugh: a time to mourn, and a time to dance."

"*A true Christian, but no Hypocrite.*"

The minister immediately wrote the following admirable reply, which he inserted in a Periodical Publication.

MY DEAR SIR, (or MADAM,)—Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the meantime, there are certain difficulties in the text which you recommend to my notice, the solution of which I should receive with gratitude from a "True Christian."

My first difficulty respects the *time* for dancing; for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now, this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place, beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted this amusement? And if a part of the day only, then which part is the "time to dance?" From the notoriously pernicious effects of "*night meetings*," in all ages, both upon morals and health, no one will pretend that the evening is the "time to dance;" and perhaps it may be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the *time* to be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission?* Or is it merely a declaration of the fact, that as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, it is of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating and making war, and killing men, which it seems there is "a time" for as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. 15. 20. "And Miriam the Prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthath, "came out to meet him with timbrels and with dances." This also was on account of a victory over the enemies of Israel.

Judges xxi. 21. "The yearly feast in Shilo was a feast unto the Lord, in which the daughters of Shilo went forth in dances." This was done as an act of religious worship.

2 Sam. vi. 14, 20. "And David danced before the Lord with all his might." ... religious Michal "came out to meet David, and said, how glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord," admitting, that had this *not* been the case her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psalm cxlix. 3. "Let them praise his name in the dance."

Psalm xxx. 11. "Thou has turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxxi. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol-worship.

Jer. xxxi. 4. "O virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favor, with the consequent expression of religious joy.

Matt. xi. 17. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his Providence; nor rejoice, with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. "Now his eldest son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish Church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn, and a time to dance." Since the Jewish Church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration, that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Mat. xiv. 6. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object to purposes of vanity and ostentation.

Job xxi. 7. "Wherefore do the wicked live, become old, yea, are mighty in power?" —Verse 11. "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him?—and what profit shall we have, if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us;" and of their not desiring the knowledge of his ways, or of serving him, or praying to him.

From the preceding quotations, it will sufficiently appear,—

1. That dancing was a religious act, both of the true, and also of idol-worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the

day-time, in the open air, in highways, fields or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise either as an act of worship or amusement.

7. That there is no instance upon record of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, Sir, on the assured hope which you seem to have attained, that you are a "true Christian," and on the meekness and modesty with which you have been able to express it; and most sincerely do I join with you in the condemnation of all "hypocrites."

I am, affectionately, yours, &c.

Biography.

For the Boston Recorder.

JONATHAN FRENCH, ESQ.

Though one may derive entertainment and instruction, from the biography of persons splendidly great; it is from the every day history of practical men, in ordinary pursuits, that the young are to expect most essential aid. Of this character was the subject of the present notice.

Jonathan French, Esq., son of Dea. Moses French, and a descendant of the Pilgrim John Alden, was born at Braintree, April 29th, 1772. The first years of his life were spent in labor upon his father's farm. Always of an inquiring mind, while yet a boy, he expressed a strong desire for a collegiate education; but this, owing to his father's numerous family and restricted circumstances, was denied him. He continued to labor in agricultural and kindred pursuits until he was of age when, seeking a more extended field of usefulness, he collected together his little earnings and came to Boston, a stranger, "with no patrimony but his hands and no patron but his God." For a while he had to encounter disappointment and discontent, but, through patient industry and perseverance, the scene soon brightened and he established himself in business with Mr. Daniel Weld, with whom he remained a partner about 16 years; and when this connection was dissolved, he united again with the late Mr. Aaron Davis Weld, and continued business about 16 years longer, under the firm of French & Weld, until ill health compelled him to retire.

Mr. French was in many respects a remarkable man. His story is simple, but instructive, and his life is an example well worthy of imitation. As a merchant, he began small, but with economy, diligent activity and strict integrity for his capital, his plans wisely laid and vigorously executed, met with abundant success, and his trade became extensive throughout the New England States. Early and late, he was always to be found at his store, always cheerful, and ever ready to make any exertion or suffer any inconvenience, for the accommodation of those who gave him their custom. Always active himself, he could never tolerate idleness in others, and his advice to young men uniformly was, "keep busy, even if you make nothing by it." In his business transactions, Mr. French was *liberal*, as well as upright, and has justly been characterized as the "young man's friend." He depended more upon the character of the man with whom he dealt, than upon his possession of wealth. He has been heard to say of a certain customer who traded in Vermont, that, "when his teams were loaded they contained more property than the young man was worth," "but," he added, as a reason for trusting him, "I have *confidence* in the man." This confidence was not misplaced, it has proven mutually beneficial. The young man acquired property, rose to eminence, and has held the second office in the gift of his native State.

As the result of this active, faithful, liberal course, Mr. French seldom lost a customer worth retaining, and all such became his personal friends. Few merchants have brought up more young men; many of whom, though indigent, he received into his family, gave them advice as a father, and, if they proved themselves worthy, such pecuniary aid as was necessary to their establishment in business.

Though always cheerful and enthusiastically active in business, Mr. French was fond of retirement, and here his virtues shone with peculiar lustre. Having in early life, as he trusted, given his heart to God, he became a member of the Old South church,—then under the pastoral care of Mr. Huntington,—by a public profession of his faith, and sat himself to exemplify in his daily walk the doctrines of him who "went about doing good." Self-denial for the good of others, he esteemed a cardinal virtue, and accordingly self-knowledge and self-government were his constant aim. Though naturally susceptible in his feelings, it is believed no one ever saw him in a passion; anger was checked in its rising. "Do your duty," he would say, "obey God and make every one *happy*." Though sufficiently ambitious, he sought not public notoriety, and rarely appeared as a politician. Yet, when duty seemed to call, he was ever ready to sacrifice time or money in his country's service.

Mr. French was a man of prayer; he felt that religion was not to be put on and off like a Sunday garment, but designed for constant use. In his family, morning and evening he besought divine favor and blessing, and often amid the cares of business,—as just before his death he modestly confessed to his pastor,—would steal away for a moment, to some unfrequented part of his store and there hold communion with God. He was also remarkable for his observance of the *Sabbath*, and would never suffer any thing of a worldly nature to infringe upon its hallowed hours. Though uncommonly social in his disposition, and on ordinary occasions, exceedingly fond of seeing his friends, on that day he preferred not to be visited. The Sabbath was to him a precious season:

"Day of all the week the best,
Emblem of eternal rest."

and he desired to keep it holy unto the Lord.

Mr. French was a benevolent man, in the best sense of the term, for while he gave freely, he chose that his benefactions should be known only to the recipient and himself, though circumstances, sometimes, rendered his gifts more public than was congenial to his feelings. He was a ready friend to all in distress; no matter how low their rank or how little claim they had upon his generosity; if he knew their case and had power to give relief, it was done. The cheerful smile with which he would place in the widow's hand a $10 note, or secretly bestow a much larger amount upon some needy family, will be long and gratefully remembered.

Being always fond of the country, and considering it congenial to his health, about two years since, he purchased the situation, called "Rose Mont," in Dorchester, where he engaged with his usual cheerfulness and good judgment, in his youthful occupation of cultivating the soil. A few months since his health began to fail and he sought medical aid; but neither this, or the most assiduous attentions of an affectionate wife and family, could keep him from the grave. On the 2d of November, in the 66th year of his age, after a lingering illness, his spirit was quietly dismissed and winged its way to the mansions of the blest.

In his sickness, Mr. French, had a constant sense of the divine presence, and in his own words, could "see God in every thing." To one who conversed with him a short time before his death, he expressed his "entire submission to the will of the Lord," and a "bright anticipation of the future." He said he was "conscious that he had no merits of his own, and the cross of Christ was his only trust." He seemed astonished that God had so blessed one who had done so little to deserve divine favor. This was the theme of his constant meditations and seemed to fill his soul with inexpressible delight.

His last days were characterized by calm contemplation, unruffled cheerfulness, a firm reliance upon the Saviour, humility, and overflowing gratitude for the goodness of God. All who knew him will cherish his memory. And his Judge shall say, "Inasmuch as ye have done it unto one of the least of these, ye have have done it unto me. Enter thou into the joy of thy Lord." S.

BOSTON RECORDER.

FRIDAY, NOV. 23, 1838.

SUFFOLK CONFERENCE OF CHURCHES.

The Suffolk Conference of Churches held a semi-annual meeting in the Elliot church in Roxbury, on the 14th inst. at 10 o'clock A. M. Rev. Mr. Blagden was chosen Moderator, and opened the meeting with prayer; the delegates reported their names; and reports from the various churches were called for.

Elliot Church, Roxbury.—Rev. Mr. Abbott said there had been, since the last meeting of Conference, a gradual increase of attendance; and at most communion seasons, some had been added to the church. The general state of feeling is good—there is a great depth of Christian principles, and readiness to do duty. On the whole, the state of things is encouraging. A few are inquiring; and the Sabbath School is in a very flourishing condition, connected with which are several Bible Classes.

West Needham.—Rev. J. W. Sessions said, there had been no admissions since the last meeting. There was nothing very discouraging; but he felt that there was very much need of the quickening influences of the Holy Spirit. A few weeks ago, there were favorable appearances; but he regretted to say, that the excitement in reference to the election had dissipated the feeling, and disappointed their hopes.

1st Church, Newton.—Rev. Mr. Bates said, since the last meeting, three persons had been added to the church. In June, during a violent thunder storm, a very promising young man, was struck with lightning and killed, while at work. This produced a strong impression among the young people. Not long after, opportunity was given for personal conversation with the pastor; and for three or four months, and even up to the present time, there have been between twenty and thirty who have met in different parts of the congregation for conversation. Fifteen or twenty are indulging hope, among whom are some very interesting cases. Probably at the next communion, seven or eight will be received into the church. Eight of those indulging hope belong to the Sabbath School.

Brighton.—Rev. Mr. Lamson said, three or four had been added to the church since the last Conference. The Sabbath School is in a more interesting state than ever before. About six months ago, he made the request that all the members of the Sabbath School would read the Bible half through in six months. Between fifty and sixty have read it about half through, and some two thirds. The cause of temperance has received quite an impulse within the last three months.

Cambridge.—Rev. Mr. Albro said there had been an increase since the last Conference. For the [illegible] communions, from three to five at a time, had been added to the church. The Sabbath School is very interesting, and the members of the church are generally interested on the subject of religion.

Charlestown, 1st.—Rev. Dr. Fay said there had been added since the last Conference, 29, mostly by profession. The religious interest which has existed is very considerable, but less at present than it has been; still there is something interesting—rather an increasing interest in the meetings during the week.

Winthrop Church, Charlestown.—Rev. Mr. Crosby said, there had been a few cases of hopeful conversions since the last Conference. Thirty-six have been received into the church, mostly by profession. The Sabbath School is in a very pleasant state—numbers 250, with three Bible Classes. There is now less interest than at some former times; but there are still a few inquirers.

[The hearing of reports was now suspended, and the Conference united in singing a hymn, and prayer.]

Medford.—Rev. Mr. Baker said, they were not without some merciful tokens of the presence of God. The congregation is usually as large as the house will hold. He had instituted a third service on the Sabbath, which had proved profitable, and had gathered in many who do not attend at the regular service; or who attend other places, among whom there had been some interesting cases of conversion. There have been perhaps twenty or more hopeful conversions, none of whom have as yet united with the church; but they have been formed into a class, under the instruction of the deacons, for studying the evidences of regeneration. The church is in a better state than at the last meeting. From week to week since that time there have been hopeful conversions, and they are looking and hoping for still greater blessings. They have recently instituted a third department in the Sabbath School—a Bible Class of adults, numbering 75 to 100, which is rapidly increasing. The whole number in the Sabbath School is from 250 to 300.

One of the delegates remarked, in addition, that the increase of the congregation had been so great that they have had it in serious contemplation to make an addition to their meeting-house.

Mariner's Church, Boston.—Rev. Mr. Lord said, there was an unusual degree of interest at the last meeting, which continued for some time, but it is not now so great. There have been thirty additions to the church since that time—one whole family, who had six children baptized. Probably more than half the adults have been baptized. There are two seamen propounded, who will probably be added on their return from sea. The number of seamen who attend meeting is increasing from year to year. The Sabbath School is not large, though very efficient.

Green Street Church, Boston.—Rev. Dr. Jenks said he had, during the last six months, been absent most of the time except on the Sabbath, so that he was not as well acquainted with the state of things as might be wished. The society is weak, and sustain themselves at no small sacrifice. There have been four or five additions in the last six months. The Sabbath School is in a pleasant condition; and the Sabbath School Concert has been attended with increasing interest. He could only say that he was not discouraged.

1st Free Church, Boston.—During the last six months, the meetings have been removed from Amory Hall to the Marlboro' Chapel, which will seat 2,000 or more. The church have dismissed their pastor, and are now destitute. The house has always been opened three times on the Sabbath, except when it has been occupied in the evening with some meeting of a more general character. The number of additions during the last six months has been 51—dismissions, three—one case of excommunication, on account of embracing modern Perfectionism. There are three Bible Classes, which have been attended with interest, and, as it is hoped, with the blessing of the Lord. The Sabbath School is small. Meetings during the week attended with interest. The church employ a city missionary; but expect to be under the necessity of asking the other churches to aid in his support.

Malden.—Rev. Mr. McClure said they had from time to time indications of God's mercy. The Universalists instituted a suit against the society, in order to obtain possession of their house of worship; but the suit has been decided in their favor. The Sabbath School is in a better state than he ever knew it before.

Franklin Street Church, Boston.—Rev. Mr. Rogers said that during the year, there had been 49 added to the church—about half by profession. At the present time, there is a happier state of feeling than for three or four months past. The church has kept a day of fasting and prayer, the impression of which still abides—there is a deeper sense of responsibility, and an evident looking after the blessing of the Lord. At the same time, they are far indeed from the state of dependence and humiliation in which it becomes them and all Christians to be. As the church is located, they labor under very many disadvantages; occasioned by the building in which they worship having previously been used as a theatre. It is utterly impossible that the old spirit can be exorcised; and as it is now used for almost every purpose that can be called decent, it cannot be made a house of God. The timbers and stones of the wall will cry out. The church is exceedingly desirous to be separated from that house, as soon as possible; and they contemplate soon taking measures to erect a house of worship for themselves.

[Here, again, the reports were suspended, and the Conference united in singing, and prayer by Rev. Mr. Crosby.]

Old South Church, Boston.—Rev. Mr. Blagden said, the number of additions since the last Conference has been eleven; two by letter, and nine by profession; and there are seven propounded for admission at the next communion, three by letter, and four by profession. The number of baptisms is six, all infants. Though there was no special interest, yet he hoped there had been a progressive advancement in religious feeling for the last two years. The congregation is increasing, and most of the comfortable seats are occupied. Some repairs are in contemplation, which will add to the comfort of the house. The Sabbath School is chiefly confined to the children of the church members—it numbers about eighty.

Park Street.—Rev. Mr. Aikin said that during a part of the time since the last Conference, the church has been in a broken state, on account of the repairs that were making in their house of worship; but for the last seven weeks, they have been permitted to worship in their own house, which is very much improved in every respect. The present state of the church and society appears to be flourishing and prosperous. There has been no communion season since the last meeting, at which some have not been added. Three cases of deep interest have come before the committee—the brother of the missionary, Rev. William Schauffler, with his wife and daughter, from the church in Odessa.

The Sabbath School—for two or three years past, but one session in a day. Now, there are two, and the interest has increased for some time past. There are two adult Bible Classes, and an infant class recently established. There is an increasing interest on the part of the teachers.

Bowdoin Street.—Rev. Mr. Winslow said the church and congregation were entirely harmonious; and he trusted there was a good degree of spirituality. The church prayer meetings are well attended, and the congregation is very large. The house is entirely filled. He had recently preached three or four lectures on Tuesday evenings, on the subject of the special presence of the Holy Spirit, showing the marks of genuine conversion and of a genuine work of grace. Sabbath evening, he gave an invitation for any that felt desirous of conversing on the subject of religion to meet him half an hour before the Park street lecture, when a goodly number came. He had baptized not less than twenty-five infants since the last meeting; and he did not know a family in the church that did not present their children for baptism. The whole number of infants baptized since his connection with the church, is about 150.

He was led, he said, in September, for the first time to preach an anniversary sermon; and in looking into the past history of the church, during the twelve years since its organization, he found some facts worthy of particular notice. More than 900 members have been received; about 420 of them during the six years of his connection with the church. The present number is 530. A great many have been dismissed. During the past year, 28 have been received, 22 from the world; and some recent applications have been made for admissions into the church. Not an individual received since his connection with the church, has walked disorderly; which he thought remarkable, considering the class of persons to which they belong, being mostly young people. There have been some cases of discipline; but they were persons received into the church at a very early day. Those received the year before last, about 150, the fruits of a precious revival, are among the most active and spiritual members; and some, whose cases were not so marked, at first, have become the most growing and active Christians.

A service is sustained by this church in the Mission Chapel, in Butolph street, with a Sabbath School—preaching when it can be had. The Sabbath School is in a flourishing condition; and it was hoped a nucleus might be formed there for a new church.

Mr. Brewer, delegate, said, the Sabbath School is very full—room nearly as full as it can be. This school has been very much blessed from the beginning. It now contains 275 scholars, embracing about 40 in the infant class. The average attendance is a little more than 200. By the blessing of God, he said, they had been enabled to accomplish, in their school, the desirable object of getting in and retaining young men and young women, from 15 to 22 years of age, of whom they have six or eight classes, of from six to eleven each. These classes give additional interest to the school, and this interest is increasing. Many members of these classes have become hopefully pious.

Essex Street.—Rev. Mr. Adams said, they had passed through some interesting scenes since the last Conference. Twenty-nine have been added by profession, eight or ten of whom are the daughters of members of the church, from 14 to 18 years of age; and he had not seen any members of the church who have appeared better. Nine have also been admitted by letter. There had been some interesting scenes in the baptism of children. One individual brought a family of six children, in the absence of the husband, who was not friendly to it. One of them, a little boy four years old, excited a good deal of interest. About a fortnight after, he was suddenly taken away, by the scarlet fever. He had never seen greater or more joyful resignation on the part of a parent, flowing from the consolations of the covenant, than was exhibited by the mother.—A member of the church, who resided in Watertown, was killed on the rail road. His widow brought their infant child for baptism—the last subject of conversation between the husband and wife, was in respect to the baptism and name of this child—he wished it to be called David Brainerd. The Sabbath School is in a flourishing state. An interesting infant class, of about 30 members, has lately been formed. Things in general are encouraging.

Pine Street.—Rev. Mr. Bois said, the general aspect of the church and congregation was encouraging. There is a larger attendance upon the means of grace than at any previous time since his connection with the church. There was a very good state of social feeling in the church, though not that high degree of spiritual feeling which was to be desired. There were, however, some encouraging indications. The admissions have been about 40 a year, since he has been there. The Sabbath School is large and efficient.

Spring Street, Roxbury.—Rev. C. Marsh said, they had not for some time experienced the special outpouring of the Holy Spirit; but there were some things interesting; and it was interesting to know that there were two places in Roxbury, where the Suffolk Conference of Churches can meet; for the time was when there was no such places. The church is weak, and sustained with great effort; but it is a very important point, and must not be given up.

Essex South Conference.—Mr. Foster, delegate, said that, at the last meeting of the Conference, there was a general complaint of the want of the presence of the Spirit of Christ; but there were some cheering reports. God has visited the Tabernacle church in Salem, so that, from week to week, there have been 30 or 40 inquirers, some of whom were members of Unitarian churches. The Sabbath School is very interesting; and there is an increased attendance on the Sabbath. The inquirers named as coming from Unitarian families are such as have occasionally met with the Spirit of Christ in attending evening lectures.

After prayer, the Conference proceeded to business, and chose Rev. Mr. Aiken, Scribe, and appointed the following delegates to other Conferences:

Norfolk.—Rev. Messrs. Bois and McClure.

Middlesex South.—Rev. Messrs. Baker and Aiken.

Essex South.—Rev. Dr. Fay, and Rev. Mr. Lamson.

Pilgrim.—Rev. Messrs. Winslow and Abbott.

After hearing the report of the committee of arrangements, for the services of the afternoon, the Conference adjourned.

Afternoon Service.

The Lord's Supper was administered in the afternoon. Rev. Mr. Boies preached the sermon, from the words of Christ, "Without me ye can do nothing." There were two senses, he said, in which this passage might be understood. (1.) Without Christ, we can do nothing to secure the favor of God; (2.) Without habitual fellowship with Christ, we can do nothing in works of usefulness. By fellowship, he meant something more than mere union with Christ—it is the exercise of the Spirit of Christ, as exhibited in the Christian graces. There are several reasons, why we can do nothing without habitual fellowship with Christ.

The end for which the thing is attempted will not be right. A mechanic might exert all his skill in constructing a particular part of an instrument of music, for the sake of the harmony that it would impart to the whole; or he might do it merely for the sake of exhibiting his own skill. So in works of usefulness. And what but habitual fellowship with Christ will lead any one to consecrate himself a living sacrifice to God?

2. Without habitual fellowship with Christ, our spirit will not be right. We can do nothing for Christ with a wrong spirit.

3. Without habitual fellowship with Christ, we shall lack the wisdom and ability to select the best means. This is specially true in times of great difficulty. At such times, the measures pursued by the church seem often to spring from judicial infatuation. And why this want of practical wisdom? Because, when there is great strife and commotion, there is little prayer; and thus we give way to an impetuous spirit, the offspring of unsanctified nature.

4. Without habitual fellowship with Christ, we are not able to reach the consciences of men. This gives us a holy unction and earnestness, which penetrate to the very soul.

5. Without habitual fellowship with Christ, we can do nothing for his cause, because we shall not persevere. There is a fitful religion, which accomplishes nothing. How many start with good speed, and either stop entirely, or scarcely run at all. Natural strength is sufficient to commence a work; but the strength of Christ alone is able to carry it on.

From this subject, we learn, (1.) Why the efforts of Christians are at certain times, so inefficient; (2.) How the church is to be revived—by awaking at once to the necessity of habitual communion with Christ. It is much more grateful to the unhumbled heart to resort to some great instrumentality than to go into the closet; but the most effectual way is to go immediately to Christ. (3.) Revivals are pure and conversions are genuine, only in proportion as there is a sense of dependence on Christ. (4.) There can be no hope for any soul out of Christ.

Interesting addresses were made by Rev. Mr. Aiken and Rev. Mr. Adams. N.

WORCESTER HARMONY CONFERENCE.

[From our Correspondent.]

A meeting of the Worcester Harmony Conference was held on the 16th and 17th of Oct., at the church of Rev. Mr. Buckingham, Millbury. I was able to be present at this meeting only the first day, which was devoted, the *forenoon* principally to the business of the Conference, the *afternoon* to Foreign Missions, and the *evening* to Sabbath Schools. The Foreign Missionary meeting was one of more than usual interest. After the report of the Treasurer, Rev. Mr. Tracy, of Sutton,—who had just returned from a short tour in Connecticut in behalf of the Board,—described, in a manner well suited to awaken the sympathy of every Christian heart, the present state and wants of the Board; the influence upon the missions of their *circular*, lessening the remittances to the different stations; and the determination of the Board to *go forward*. He said the Board would be sustained in this determination, if all would give *one fifth* more than they gave last year. He had recently seen, at a meeting like this, an interest exhibited which justifies the hope that the Board *will* be sustained. One minister,—after hearing his statement, although his people had made their annual collections for Foreign Missions, called a meeting on Monday evening to see if something more could not be done. And they raised *forty dollars*. A poor minister gave *five* dollars. At a meeting in N—— H——, he told the story of the minister and his wife who gave $ 25 to recusitate a school in Ceylon, instead of erecting a monument over the precious dust of a departed child. As he closed, a minister remarked, this affecting story has reminded me of my own affliction. I have recently buried a dear child. No monument is yet erected over its dust; but I now pledge myself to that brother who preceded me, and to this congregation, that I will give $ 25 to recusitate a school in Ceylon, as a monument to that precious child.

Rev. Mr. Kittredge, of Westboro', remarked: The heathen who are opposed to the efforts of the Board, are now triumphing. They have been looking at these efforts with the expectation that their system of heathenism would soon crumble to the dust; and they have said so, as they have seen the untiring labors of our missionaries. They have grounded this expectation on what they supposed the inexhaustible resources of our country; and when they learned that our resources were failing, they began to encourage themselves. They lifted the song of triumph when the news came that the schools must be disbanded. This is one of the severest trials that the missionaries have to encounter from the retrenchment they have been ordered to make; the heathen lose their confidence in them and begin to feel that they cannot be trusted; so that the evils of disbanding the schools is not to be limited to the fact that these 5,000 children may become heathen, and if so, become ten fold more prejudiced than before. Our missionaries are tried because they see so much to be done, but no means of doing the work. A few hundred dollars would enable them to put the word of life into the hands of the heathen around them. Never before have they seen so wide fields opened and where there was so much encouragement to thrust in the sickle, and where there was so much ground to hope that if the sickle was thrust in, an abundant harvest would be gathered. In pointing out what the churches ought to do, Mr. K. reminded us of our liability to overlook the fact that all means will be ineffectual without the Spirit of God. Let not the *monthly concert*, said he, be forgotten, or the closet. Let the missionaries be prayed for. Said one, as he was leaving the country, "If your church do nothing else, my brother, *pray* for me."

Rev. Mr. Grosvenor, of Uxbridge, said: The remarks that have been made, induce me to say a word about *sacrifice*. He gave a most pathetic account of the parting scene of a company of missionaries, which he witnessed several years since. A sailor, who stood by and witnessed the same scene, turned to a fellow sailor and said, "John, you and I have crossed the deep, but we have never made such a sacrifice as that. We did not go never to return." And are not we, in the midst of our friends and comforts, willing to make sacrifices to sustain those who have torn themselves away from all the endearments of life? It is sometimes said that the Board go too fast. But the providence of God has read an interesting lesson on this subject. When many were pressed even for their daily bread, they came and gave double to this cause; and the Lord poured into their garners so much more abundantly. Just in proportion as the churches have been made worthy to give, they have been made worthy to receive. I recently heard a brother of the church, say, "Just in proportion as I have given to the Lord, I have prospered." And I believe this is the principle on which God governs this world. "Freely ye have received, freely give." Talk we of sacrifice—of impoverishing the country by our contributions! give me the *interest* of what is spent for *pleasure*, and I will bear all the expense of converting the world.

Rev. Mr. Bullard of Boston, said: Several years since he went into a furniture ware-house in Portland, and on the door that led into the shop where the articles were manufactured, he saw a tin label with these words, in large letters, "No place for idlers here." This sentence should be written upon the door of every church in the land—yea, upon the heart of every Christian. God has written upon this world, in letters of sunbeams, no place for idlers here. An *idle Christian!* You may as well speak of an *impenitent, unconverted* Christian! With the claims of all the benevolent objects of the day, and with the claims of the heathen world going down to perdition pressing upon us, how can we be inactive! After Mr. B. had presented a great variety of considerations for more zeal and enterprise in the cause of human salvation,

Rev. Mr. Maltby, of Bangor, Maine, alluded to the motto with which Mr. B. introduced his remarks, and then asked, Why is this no place for idlers? Is *rest* in itself, wrong? Certainly not, or there would not be so much said about the rest of heaven. Rest here would not be wrong, but for the fact that there is so much work to be done. A parallel motto came to my mind. No place for *indulgence* here. Why not? Because there are so many bleeding necessities all around us. The indulgence, in itself right and proper, in this case becomes sinful, because I am appropriating to my pleasure or gratification the loaf while others are perishing. It may be, that after the labors of the day, I should go out for an evening walk, just as nature is going to her repose, and I come to a place where a man has been thrown from his carriage, and is in great suffering for want of aid; shall I not forego my indulgence to render him relief? And shall not the church forego their indulgence while the world is perishing? Let the world be filled with light, and then the church may rest.

Sabbath Schools. At the Sabbath School meeting in the evening, the following resolutions were sustained by addresses from the Rev. Messrs. Grosvenor, Kittredge, Kidder and Ballard.

Resolved, That this meeting regard the existence and prosperity of the Mass. Sabbath School Society as connected with the interests of our Sabbath Schools and churches; and that we pledge to said Society our continued sympathy, prayers and patronage.

Resolved, That the demands of the present age, in carrying forward its benevolent operations, require the cultivation of a spirit of *Juvenile Benevolence* in our Sabbath Schools.

Resolved, That the efficiency of Sabbath Schools within the limits of this Conference, demand the unwearied, *personal* labors of Christians, parents and teachers.

These resolutions were adopted by the vote of the meeting. Most of the remarks were made in connection with the second, and a great variety of interesting facts were related to illustrate the importance and practicability of cultivating a spirit of benevolence among the young. Yours, &c. ☞

Colonization.—The Connecticut Colonization Society met at Hartford on the 6th inst. and passed resolutions in favor of the scheme of African Colonization and a fresh effort in that State and throughout New England to sustain the principles and augment the funds of the American Colonization Society. Chief Justice Williams, of Connecticut, presided, and addresses were made by the Rev. R. R. Gurley, Rev. H. T. Gallaudet, Francis Parsons, Esq. and the President. A collection was taken up to the amount of $ 335.

NEW PUBLICATIONS.

Personality of the Deity. *A Sermon preached in the Chapel of Harvard University, Sept. 23, 1838; By Henry Ware, Jun. Prof. of Pulpit Eloquence and Pastoral Care. Published at the request of the members of the Divinity School. pp. 24. Boston; James Munroe & Company, 134, Washington street.* 1838.

Prof. Ware defines a *person* to be, "an intelligent conscious agent; one who thinks, perceives, understands, wills, and acts." Such is God. "Shape, form, or place, make no part of the idea." The main object of the author seems to be, to controvert the notion, or theory, (if it may be dignified by such a designation) that "the principles which govern the universe constitute the Deity; that power, wisdom, veracity, justice, benevolence are God; that gravitation, light, electricity are God;" in other words that God has no existence as a conscious intelligent agent, but only "as a set of abstract unconscious principles." This is justly pronounced to be *Atheism*, from whose lips soever it may come. We know not, though we conjecture, as we have a right to do, the immediate occasion of this publication; and rejoice that the Professor has thrown himself into the arena of conflict with a theory so hostile to piety, and subversive of revealed, and even of natural religion. The sermon displays no ordinary talent, and well sustains the established reputation of the Harvard Professor of Pulpit Eloquence.

The Medical Missionary Society in China. *Address, with minutes of proceedings. Canton, China. Press of the Chinese Repository.* 1838.

A public meeting of the members of this Society was held in the rooms of the General Chamber of Commerce in Canton, Feb. 21st, 1838. William Jardine, Esq. in the chair.

The object of the meeting, was the organization of the Society, in conformity with a plan that had been for some time in contemplation; and of which we furnished our readers an outline several months ago.

The Society's object is to encourage gentlemen of the medical profession, to come and practice gratuitously among the Chinese; by affording the usual aid of hospitals, medicine and attendants; not promising to remunerate them.

The officers of the Society, viz. a president, vice president, secretaries, treasurer and auditor, form a committee of management, to transact the business of the Society. A Library is to be formed, and placed under the control of this Committee; also an Anatomical Museum.

No physicians are to patronized, who do not furnish satisfactory certificates of their medical education, and of their piety, prudence, and correct moral and religious character; and patronage once given may be withdrawn from any individual, who refuses compliance with standing regulations. At each medical institution, a fair and legible account is to be kept, of all important medical or surgical cases.

Agents are to be appointed in Great Britain and America to receive and transmit funds to the Society. ($ 9936, 75 have been raised on the spot, by British and American residents.) The missionary physicians are to be sustained by the Board that send them out; not by the Society. The diffusion of Christianity through the "celestial empire," by means of "healing the sick," after the example of Christ and his disciples, is the grand object contemplated by the Medical Missionary Society; a good device, which claims the prayers and co-operation of Christians throughout the world.

Meditations in Sickness and Old Age. *By Baptist W. Noel, M. A. pp. 148, 18mo. Philadelphia; H. Perkins. Boston; Perkins & Marvin,* 1838.

A very instructive volume; well suited to test the genuineness of a Christian hope at any period of life, and in any circumstances. Though specially prepared by an affectionate son for the comfort of an aged father, and excellently well fitted to render the path of the advanced believer more and more bright unto the perfect day, it is scarcely less adapted to strengthen the hope and confirm the faith of the new born Christian, and urge him forward on his way to the new Jerusalem, in reliance on the arm of his Saviour, and the many great and precious promises of God. It forms an offering of filial gratitude and love highly appropriate, and one that can never be unacceptable to the father or the mother who stand on the verge of another world.

The Choice of a Profession: *An Address delivered beforethe Society of Inquiry in Amherst College, Aug. 21, 1838. By Albert Barnes. pp. 29. Amherst, J. S. & C. Adams,* 1838. *Published by request of the Society.*

If it has been the lot of Mr. Barnes to be "made an offender for a word," in some of his useful "commentaries," the most captious critic will hardly find in this finished production, an occasion to charge him with an offence against orthodoxy either in matters of religion, morality or taste. Without stopping to give even a brief outline of his discussion, it will be sufficient to say that the important subject is well managed throughout; and the grand principle fairly developed, that usefulness in the world, and regard to the glory of Zion ought invariably to govern the young man in his selection of the profession to which his powers shall for life be devoted. If the members of the "Society for Inquiry" shall adopt the principles of the "Address," which much to their credit they have caused to be published, they may safely assure themselves of as much honor from men as they can bear, and of that honor which cometh from God only.

The Character of Christ Considered; *or a brief exhibition of the Scripture testimony respecting the person of the two natures of Christ. Boston; Mass. Sabbath School Society.*

We have read this little volume with deep interest and great satisfaction. It makes its appearance in a beautiful dress, and commends itself for excellence of mechanical execution to the taste and good feelings of the reader. We are very kindly disposed toward "goodly apparel," especially when it is in keeping with valuable qualities in the wearer. And in this case there is no want of harmony. The doctrine of the proper Divinity of our Lord Jesus Christ is presented, in many respects, more impressively than we have seen it done in any of the minor treatises on this subject. The writer of course had a region to traverse through which many noble and mighty had gone before him. But he has shown sound judgment in the choice and use of his garments; and has shown too, that he is no stranger to the science of biblical criticism. The principles of interpretation are those adopted by the most sound and safe expositors of the sacred volume. A few only of the most striking and convincing proof passages are employed. These are accompanied by valuable critical remarks, briefly pointing out their relation to other parts of the Scriptures, and vindicating them from the false interpretations of opponents of the truth. The first eleven chapters are taken up with the various arguments in favor of the Supreme Divinity of Christ, and the remaining five with the moral bearings of the character of Christ. "The doctrine of God manifest in the flesh may be contemplated in the *illustration* which

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it affords of the Divine character; in the confirmation and consistency which it imparts to the whole gospel system; in the relation it sustains to all our religious duties; and in the foundation which it lays for our immortal hopes." These various points are illustrated by interesting trains of thought. The practical value of the doctrine in question is presented in a very convincing and impressive manner. We should prefer putting this, rather than any small treatise we know of, into the hands of those who are skeptical on the point discussed. Many readers will say, "here are things we never thought of before." The author has done well in giving it to the world, and the Mass. Sabbath School Society have done well in making it one of their publications, and in sending it forth in the handsome style in which we find it; and any one that desires a kind, candid and lucid exposition of one of the grand doctrines of the Christian system, will do well to read it.

THE GIRL'S SCRAP BOOK, for 1839.

THE BOY'S SCRAP BOOK, for 1839.

SONGS, *Divine and Moral, By Isaac Watts, D. D. embellished with engravings on wood. To which is prefixed a memoir of the author.*

The above works are just published by the American Sunday School Union, and for sale at No 18 Court street, Boston. To those who desire something in the form of annuals, as presents for children, cheap, safe, and useful, these are seasonable. The 'Scrap Books," are made up of short pieces, like the annuals, arranged under the heads, *Biography, Philosophy, Anecdotes, Poetry, Miscellany;* and are done up in the style of the annuals, and also in a cheaper form. The last is an elegant edition of Dr. Watts' hymns for children, printed in large type, and embellished with engravings. This, we consider a desideratum, as it was to be feared the publication of shabby and mutilated editions, would drive these inimitable hymns from the nursery.

LECTURES ON ULTRA-UNIVERSALISM; *by A. Wilson McClure, 4th edition with improvements, 12mo. pp. 126. Boston; Crocker & Brewster.* 1838.

The appearance of a fourth edition of these lectures is a matter of high satisfaction to us, as we doubt not it will be to the Christian public. They are the production of a mind shrewd, discriminating, and logical, gifted with a keen perception of the ludicrous, and severe powers of satire. The author is evidently master of his subject, and grapples it with perfect manliness, like one who is confident in the power of truth and his own resources, with nothing of the reserve and timidity betrayed by many controversialists, who never do battle unless a free retreat be open to them in case of emergency. The result has been, so far as our observation has extended, that the work has left a deep impression on the public mind, of the utter absurdity of Universalism.

We know very well that many excellent people would have Universalism treated with more deference and tenderness, and assailed with greater sobriety. But surely they cannot have been placed with the author and many of his brethren, where the spirit of Universalism has exhibited itself, or they would not contend, whatever they might concede from respect to themselves, that it had any claim to the courtesies of controversy. Universalism is vulgar. It is its misfortune to possess no colleges or schools of theology, or any literary institutions other than second rate academies, and therefore has to fill its pulpits largely from the bench and the shop, (a good material rightly shaped) with little culture, in manners or in mind. Instead therefore of cultivating the little religious sentiment possible with this system of absurdities, its preachers in the desk or by the press, take to the easier task of traducing their neighbors, and, with no respect for the proprieties and sanctities of life, assail every man obnoxious to them, with a fierce and vitriol spirit. Talk of charity with these men—it is a sentiment they cannot appreciate. Talk of courtesy—it is lost on men of their nurture. They cannot feel it. Our author has addressed them in a manner they can feel—they have felt, and are dumb. When Universalism shall fill its pulpits with scholars and gentlemen, they shall be met as scholars and gentlemen. When the system is advocated by a Chauncy, truth will be vindicated in the temper of Edwards; but as matters are, these Ishmaelites have no right to expect forbearance or deference.

Universalism is corrupt. It finds a congenial atmosphere in the bar-room, among blasphemers and Sabbath breakers. These wretched men have not adopted the system as the result of investigation, or the calm judgment of reason. It opens to them a wide license to sin. They are convinced by their appetites. They are disciples from indulgence. Now, a calm argument from the Bible, addressed to the reason, will not move these men, for it is not reason which has misled them. There is hope, that in touching them where they are yet sensitive, and in tracing the exact and disgusting features of their absurdities, they shall loathe them themselves.

It is to be remembered, that the law of nature, that monsters do not continue their kind, does not obtain in the moral world. Universalism lives; and if its errors are to be restrained, the best method is to exhibit truly its deformities to the world. This, our author has done. He has not caricatured Universalism; it is a monster itself, and he has traced its likeness, and we firmly believe that no man has ever followed him in his delineations and become a Universalist afterwards. The conviction left on his mind that it is a ridiculous system, is too deep to admit it. There is something more than first strikes the mind in the idea of the East Indians, who attributes fires to the agency of the Devil, and therefore surround every burning building with looking glasses in their hands, believing that if he can catch a sight of his own features, he will leave the spot in disgust at his own ugliness. Whenever there is danger of the introduction of Universalism, these lectures furnish a mirror with equal power, and we hope they will have an extensive circulation.

R.

AMERICAN QUARTERLY REGISTER.—The second number of the XIth Volume of this interesting statistical work has just made its appearance. Its contents are:—

Sketch of the Life and Character of Jonathan P. Cushing, M. A., President of Hampden Sydney College, Va.; Concise History of the German Universities; List of Medical Schools in the United States, with the time of their foundation; Brief Sketch of the Ohio University; A List of the Graduates, &c. of Colleges in the States of New York and New Jersey, from the foundation of each to 1834; History of the General Association of Massachusetts; Churches and Ministers in Middlesex County, Massachusetts; Graduates at Colleges and Theological Seminaries in the United States, 1838; Notices of New Publications; Gems for Christian Ministers; Quarterly List of Ordinations and Installations; Quarterly List of Deaths of Ministers; The Claims of the Gospel Ministry upon Young Men; Letter from the West; Connecticut Branch of American Education Society; Maine Branch; Rhode Island Auxiliary; Worcester North Auxiliary; Barnstable Auxiliary; Essex North Auxiliary; Worcester South Auxiliary; For what are you studying? Quarterly Meeting of the Directors; Rev. Mr. Nash's Report; Rev. Mr. Hall's Report; General Assembly's Board of Education; Age of Early Risers; Funds for the Quarter.

For the Boston Recorder.

MINISTERIAL SUPPORT.

MR. WILLIS. I saw in the Recorder of Oct. 5, a notice of an anniversary sermon, preached by Rev. Dr. Snell, of Brookfield, Ms. in which it was stated, among other things, that Dr. S. had lived in good style, given his children a good education, and that his salary had never been over 400 dollars per ann. I should like to inquire if the Dr. had possessed no other resources, or means except his salary, on which his family were dependent for support. Had he no property of his own? had his wife none? Had he no farm? Did his people give him a settlement, at the commencement of his ministry among them; in a word, did he derive his whole support from his salary? I am desirous to know, because when such statements are publicly made, that ministers have got along so well, with so small a salary, it leads people to think, that if their minister has but 400 dollars, it is enough for him; and if he complains that such a sum is insufficient to meet his expenses, that he must be deficient in economy or prudence; or if their minister receives five or six or ten hundred dollars, that he must be growing rich, and perhaps a suspicion is harbored, that their minister is mercenary, and ought to relinquish a part of his salary. I thought that part of the statement was calculated to leave a wrong impression, or to awaken undue suspicions.

W.

SABBATH EVENING LECTURES.

The eighth and last lecture in Park street church, was preached by the Pastor, on Sabbath evening last, from 2 Tim. 3: 16. *All Scripture is given by inspiration of God.* Having considered evidences and testimonies coming from other sources, it seemed proper, it was remarked, before concluding the subject of these Lectures, to hear what the sacred writers had to testify concerning the authority and inspiration of their own and each others' instructions. It is well known that much of the Old Testament, especially of the prophecies, was, at the time, ascribed to Jehovah. Passing this, however, let it be considered,

I. How Christ and the Apostles treated the books of the Old Testament. Both in their conversation and public discourses, they alluded to them as divinely inspired and authoritative records. In the Old Testament, the language appears to be that of Moses, David and Isaiah, yet by Christ and the Apostles the same language is ascribed to God, and to the Holy Ghost. "Have ye never read what was spoken to you by God, saying,"—"As saith the Holy Ghost, in David,"—"The Holy Ghost by the mouth of David, spake,"—"Well spake the Holy Ghost by Isaias the prophet,"—"Holy men of old spake as they were moved by the Holy Ghost,"—"All Scripture is given by inspiration." Such are a few specimens. Passages from nearly all the books of the Old Testament are thus quoted in the New, and ascribed to the Holy Spirit. The same books which now comprise the Old Testament, were the sacred books of the Jews, at the time of Christ and the Apostles. They made no exceptions, to any books or parts of books. They evidently designed to impress all minds with the belief, that the several books of the Old Testament were of divine inspiration and authority.

II. What did the Apostles claim in regard to their own writings? Let such passages as the following, decide. Said Paul, "My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—"Which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."—"Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed."—"I certify you, brethren, that the gospel which was preached by me, was not after man, for I neither received of man, neither was I taught it, but by the Revelation of Jesus Christ." Peter said that certain persons who were unlearned and unstable, wrested the Epistles of Paul, *as they did the other Scriptures*, to their own destruction, thus classing Paul's writings with other inspired books. And said John, who concluded the sacred canon, "We are of God, he that heareth God heareth us."—"If any man shall add unto these things, God shall add unto him the plagues written in this book; and if any man shall take away from these words, God shall take away his part out of the book of life." Could the New Testament writers have spoken in this manner had they not believed themselves to be under the immediate guidance and inspiration of God? Moreover consider these claims to inspiration, in connection with Christ's explicit promise to his disciples, that he would after his ascension, send the Holy Spirit, who should bring all things to their remembrance, and guide them into all truth. The strength of the argument, however, consists not in this, that the writers of the New Testament claimed to be inspired. Good men *may* urge unfounded claims; but it is found *here*, that while the Apostles were confidently asserting their claim to inspiration, God, in the mean time, was working miracles by their hands, imparting the gift of tongues and of prophecy, thus giving his sanction to the truth of which they affirmed. Their testimony, considered in this light, appears no less conclusive, than if, when uttered, it had been immediately sanctioned by an audible voice from heaven.

The ground gone over in the preceding lectures was briefly reviewed. Reasons were stated why objections, urged against truths thus proved, must be invalid. And the whole argument, for the divine authority of the Bible, as founded upon the *external evidences* of Christianity was brought to a close. Three remarks followed in the conclusion of the lecture:

1. The rejection of Christianity is not the result of an honest examination of its evidences. According to Dr. Johnson, Hume confessed that he had never so much as read through the New Testament! With many unbelievers, the vulgar jest, the pitiable sarcasm has had more weight than solid argument.

2. The despairing cries of dying infidels, even of their chief apostles, warns us against the rejection of Christianity. The dying scenes of Polycarp, Hooper, Fletcher, Payson and the Dairyman's daughter, were contrasted with those, thrice horrible, of Servin, Newport, Voltaire, Hobbs, Earl of Chesterfield, Paine, and even of the philosophic Hume. "He that hath an ear to hear, let him hear."

3. The Bible is the word of God. How important the consequence? It binds the consciences, and decides every controversy concerning doctrine and duty. According to its infallible decisions, our souls will soon ascend to glory, or sink to everlasting woe.

NEW COURSE OF LECTURES.

The Rev. Mr. BLAGDEN, will commence a course of evening lectures, in the *Old South Church*, next Sabbath evening, at 7 o'clock, on the Internal Evidences of Christianity, as illustrated in its adaptation to the human mind.

In the first lecture, its adaptation to the mind, generally, will be considered; and afterwards, in successive lectures, its adaptation to the Intellect—Imagination—law of Association of Ideas—Conscience—Love of praise—Hope—Fear—Joy—and Sorrow.

We learn that a course of Sabbath Evening Lectures are also to be preached in Essex street and Pine street churches.

SABBATH EVENING LECTURES IN N. YORK.

It is abundantly manifest, that in the present condition of society, religious exercises of an attractive and arousing nature are important, in all our large cities, on Sabbath evenings. If these are not provided by the church, amusements will be supplied by the world. Large masses of society will never be reached by the public ministrations of the word, nor will the wished for ascendancy of religion be speedily witnessed.

Mr. Joel Parker, having accepted a call to the Tabernacle, preaches on Sabbath evening, in that commodious building. The congregation is very large.

Mr. Hatfield has commenced a course of lectures, in the Seventh Presbyterian Church, on the Evidences of Revealed Religion, which are attended not only by crowded congregations, but by many persons of skeptical habits.

Rev. Mr. Adams of the Central Church, Broome street, has also commenced a course, which is creating much interest. His house was very full last Sabbath evening.

A course of lectures is also commenced at the Second Avenue Church, before the Young Men's Reformation Society. The lectures delivered in that church last season were well attended, and were very serviceable to the cause of Christ.

Rev. Mr. Spees, of the Third Avenue Church, commences a course of lectures, next Sabbath evening, on Scriptural History, which will undoubtedly be very profitable to those who attend them regularly.

Rev. Mr. Barnes has commenced a series of lectures on Sabbath evening, on revivals of religion, with particular reference to cities and towns.

These lectures are in all the respective churches.

Others are undoubtedly delivered in a number of other churches.

Several churches have adopted the plan of having familiar discourses, or church conference meetings, in the lecture room, on Sunday evening. This plan has been pursued with great success—is calculated to call into action the Christian graces, and to approach the inquiring sinner in a manner peculiarly adapted to make a strong impression.—*N. Y. Evangelist.*

THE LICENSE LAW.

Great anxiety is felt throughout the Commonwealth to ascertain the sentiments of the present Legislature with regard to the License Law. We are happy to assure our readers, that from the most accurate calculation which can be made, about three hundred members of the *House of Representatives* out of five hundred, are believed to be in favor of sustaining the Law; others may be found of the same opinion. Of the *Senate*, it is calculated that from two thirds to three fouths will sustain the Law. Temperance men, therefore, have nothing to fear, from Legislative action, the present, or any future year, in good old Massachusetts.

BOSTON REPRESENTATIVES.

The "Regular Whig Convention" have *rejected an offer of compromise* from the "Amory Hall Convention," (viz. to support the Ticket that the Regular Convention shall nominate, provided 12 of the 36 be taken from the Amory Hall Ticket) and the 36 "Regular" Candidates, who were not elected at the last trial, are again nominated by the "Regular Convention." We hope the *friends of Temperance* will find better men than these, on whom to bestow their suffrages on Monday next.

Vermont Literary Institution.—From the Catalogue of this Institution it appears that the whole number of students during the year, of both sexes, has been 221; the number in attendance the present time 122. It is located at Brandon, a healthy and pleasant village in the interior. The Board of instruction consists of six teachers, including the Principal.

No choice was effected for a President of Bowdoin College, Me. at a late meeting of the boards of Trustees and Overseers. The meeting was adjourned to May next.

We recently noticed a fire at Cincinnati, by which Mrs. McComas, a poor widow lady of that city, lost her dwelling and her only child. A late number of the Cincinnati Whig informs us that the citizens have raised in money and goods upwards of $ 1200, and purchased and stocked a snug little house, which has been presented to the sufferer.

The Unitarian Church at Baltimore has had seven pastors, named as follows:—Sparks, Greenwood, Furness, Cole, Wood, Bellows and Burnap.

Summary of News.

FROM EUROPE.—The Great Western Steam Ship arrived at New York on Friday morning, in 18 days and 18 hours from King's Road, Bristol. During her passage she encountered several severe gales of wind and very heavy weather. The Great Western brings London dates to the evening of the 26th.

It was reported that a short extra session of Parliament would be immediately held, in consequence of Lord Durham's resignation, of which intelligence was carried out by the Great Western.

Seven lives were lost in one of the salt mines at Northwich, in Cheshire, by the giving way of one of the foundations, in consequence of which the engine house and all its contents were precipitated into the abyss, burying the seven men and several horses beneath the ruins.

A new commercial treaty has been entered into between Great Britain and Austria, which is spoken of as highly advantageous to the interests of British commerce, and otherwise of importance.

The Duke of Devonshire has given up his claim to about $ 20,000 arrears of tithes, due to him as lay impropriator of certain parishes in Ireland.

The news from Spain was still unfavorable for the Queen.

Letters from Turkey bring information that the Pacha of Egypt has paid up the arrears of his tribute to the Porte, for the year 1836, and that he is preparing for the payment of the arrears of 1837.

These letters also say that the British and Turkish fleets had united and repaired to the entrance of the Dardanelles; and it was believed that they would pass into the Black Sea, to watch the proceedings of the Russians.

Louis Bonaparte has left Switzerland. He passed Coblentz, on the 18th, on his way to England.

The London Courier says: 'There is a very strong and general impression in the commercial circles that the French blockade of Mexico is about to be brought to a close. Mr. Pakenham, the British Charge d'Affairs, is about to return to Mexico, and it is understood that the blockade is not to last very long after his arrival there.'

Invasion of Upper Canada.—A letter from Ogdensburgh, dated 9 P. M. on the 12th, to the Albany Evening Journal, states that on the morning of that day two schooners filled with 'patriots' were lying in the river opposite that place, intending to attack Prescott—that another party of 200 had taken possession of the steamboat United States—that one of the schooners ran over to the Canada side and landed 200 men, about a mile below the fort—that the British steamer Experiment fired upon the United States, killing one young man, and afterward fired upon the other schooner, which was aground, doing some damage to her rigging—that the schooner returned the fire, killing six men, and then got afloat and crossed over to the Canada side.

A slip from the Ogdenburg Times, of the same date confirms the intelligence, with the addition that the party which landed from the first schooner was attacked by the volunteers on the Canada side, and that they had received large reinforcements in boats from the American side. The young man killed on board the United States was named Foster, the pilot of the boat. The slip concludes as follows:—

3 o'clock P. M.—The rebel forces occupy a windmill, about a mile below Presscott, and it is understood that there is another body above who have taken up a bridge and stand prepared to defend themselves.

The afternoon has been quiet so far. Small boats are constantly crossing with men and arms.

6 o'clock, P. M.—Arms and munitions appear to be abundant. The schooners have placed themselves near the wharf on which the windmill stands. A body of loyalists, reported 400, are on the march from Brockville, (twelve miles above this,) to meet them, and if the parties have an appetite for cold fighting, we may expect important events soon.

War in Lower Canada.—The war in Lower Canada appears to be all at an end. The insurgents are dispersed, and many of them have fled to the United States, and Sir John Colborne has returned to Montreal. We have accounts from Montreal to the 13th. On the 12th, 91 prisoners taken at Napierville, arrived there, and 20 taken at Lachine.

The regular troops have hardly been called into action. On the 9th an attack was made by the insurgents forces, stated to be 800 in number, commanded by Dr. Nelson, upon a party of loyal militia posted at Oldtown, and commanded by Lieut. Col. Taylor, with two regulars, who seized the field piece which had been captured in the previous affair at La Colle Mills. A sharp action ensued, which lasted two hours and a half, after which, according to Col. Taylor, the insurgents retreated, leaving fifty dead, and carrying off several wounded. The loss of the loyalists was one Captain and four men killed, and a Lieutenant and some men wounded.

On the 10th Sir John Colborne advanced upon Napierville, which he found had been evacuated about two hours before his arrival. It appears that the rebels had dispersed without any apparent intention of reassembling, and many had taken refuge beyond the limits of the Province.

From Canada—A Battle!—Advices from Sackett's Harbor to the 15th, mention that an engagement took place near Prescott on the 13th, between the British troops and the insurgents who had landed. About 500 patriots and 300 British were engaged. The battle took place about a mile below Prescott—the patriots having possession of several stone buildings. Several were killed and wounded on both sides. The British, however, sustained by far the heaviest loss. Col. Young, the British commander, was among the killed, his body being pierced with seven balls. The British were twice repulsed by the patriots, and finally left the field to wait for reinforcements, for which an express was sent to Kingston. During the action, a barn, in which the killed and wounded of the British were placed, was set on fire by the insurgents and consumed, with all its contents.

A small boat with five men, on their way to join the insurgents, was fired into by the British schooner Experiment, and all were killed.

The U. S. Marshal had seized under the neutrality law, the Steamer United States, and the two schooners in which the insurgents had crossed, and was conveying them to Sackett's Harbor.

The Steamboat Oneida has been chartered by Col. Worth, for the U. S. service, and is to return immedistely to the river St. Lawrence with troops from Sackett's Harbor.

News of the landing of the insurgents at Prescott, had reached Montreal, and reinforcements under Col. Wetherall had marched for that place.

The Mormon War.—The St. Louis Republican of the 5th inst. gives, in a postscript, the following letter, from Mr. Ryland, the Register of the Land Office at Lexington, who is represented to be a gentleman of the first standing and respectability. The picture given of the excited state of feeling of these parties, and the excesses to which they are driven by it, is most deplorable.

RICHMOND, RAY COUNTY, MO. Oct. 29, 1838.

To the Editors of the Mo. Republican:

Gentlemen,—I write you from the town of Richmond, in Ray County, in order to give you some information relative to the unprecedented excitement now existing in the upper Missouri, against this most deluded, wretched & misguided people, the Mormons.

This band of fanatics, commenced on the 18th inst. to burn and ravage the plantations, houses, &c. of the people in Davies county. They have laid waste the whole county; burning store houses, farm houses, destroying the property of the citizens, driving off the hogs and cattle of the inhabitants of that county, taking the plunder to the Mormon hold, Far West, leaving the county of Davies one wide, extended ruin. To-day I saw and conversed with Major Morin, the Senator elect from Ray, Caldwell and Davies, and he informed me that the people of Davies were literally ruined. Bands of Mormons would go out, followed by waggons, and would take live stock and property, sweeping everything before them and haul the spoils into Far West. They (the Mormons) have burnt the town of Gallatin, the county seat of Davies. On last Wednesday night, a body of some hundred and fifty or two hundred Mormons, attacked a small body of the militia of Ray county, some 15 miles north of Richmond, under Captain Bogard; some two or three of Bogard's men were killed and several wounded. Some four or five Mormons were killed and many wounded. The Ray men retreated. The alarm has spread through the whole upper counties, and the militia have been called out forthwith.

Last night I was in the camp of the militia from Lafayette, Jackson and Ray. There was about the number of seven hundred men, and as the people were flocking in from all quarters, I suppose this morning the number exceeded eight hundred. Major Generals Atchinson and Lucas, and Brigadier Generals Graham and Nelson were present. The encampment was about one and a half miles from Richmond, on the road leading to Far West.

This morning, at eight o'clock, the army moved off for that point, and will to-night encamp in a short distance of Far West. Brig. Gen. Donephan, with some three hundred men, was to encamp last night, near Bogard's battle ground. Col. Cornelius Gilliam, with the forces from Clinton County, some three hundred strong, or may be more, was encamped near Far West, say about eight miles off.

From the exasperated feeling manifested plainly by the forces last night, I apprehend the most serious consequences. Every body is excited, the public mind resolutely bent on putting it beyond the power of the Mormons to again disturb the peace of the citizens, and more especially, their plunderings and burnings. It was rumored that the Mormons were to burn Richmond on last Thursday night, and the women and children all fled across the river to Lexington. I saw on the bank of the river in the night, a large number of women and children, without a shelter or food, who had fled early on Thursday morning, to Lafayette County, for safety. It was after sunset on Thursday before I heard of the alarm of the women of Ray, and I immediately hastened to Lexington, and then to the river, to offer shelter, protection and food to these suffering people. No man without seeing the objects, can properly estimate my feelings on that night. I am your most ob't serv't,

JOHN S. RYLAND.

The Next Congress.—According to a table of the members elect of the next Congress from fifteen States, the state of parties is 74 Whigs, 2 Conservatives and 70 Van Buren, in place of 64 Whigs and 82 Van Buren men, chosen by the same States to the present Congress. This estimate includes Mr. Smith, Van Buren, of Vermont. There are 95 members yet to be chosen in eleven States, and one in Massachusetts. Should there be no further Whig gain or loss, there will be a Whig majority in the House of 12, exclusive of the two conservatives.

New Jersey.—The Hon. Sam'l L. Southard, the able U. S. Senator from New Jersey, was on Thursday, re-elected to that office for 6 years from March 4, by the Legislature of that State, now in session at Trenton.

Delaware.—A letter from Delaware, published in the National Gazette, states that Mr. Robinson, the Van Buren candidate, is chosen to Congress in place of Mr. Milligan, by a majority of less than 20 votes, but that the Legislature is decidedly Whig, and that Mr. Bayard will be undoubtedly re-elected to the Senate.

Massachusetts Legislature.—The Atlas states that the next House of Representatives, so far as heard from, stands 320 Whigs to 135 Van Buren men.

The Key West Floridian mentions that a skirmish took place between a party of Seminoles and the crew of the United States cutter Campbell, between Bears and Narrow Cut. The Indians were driven into the woods, leaving three of their number dead on the field. The party got possession of a number of articles belonging to the Indians, among which were eleven scalps, doubtless taken from the hapless individuals wrecked in the September gales.

General Taylor appears to be making active preparations to terminate the Florida war. Many of the Seminoles, it is said, are coming in at Tampa Bay, and it is once more confidently believed that the Florida war will soon be ended. It is time that it was—that the settlers in Florida with their wives and children and our mariners shipwrecked on the Florida coast, may be protected from the tomahawk and scalping knife of the savage.

Steamer from St. John to Boston.—We learn from a St. John paper that two engines of 75 horse power each, have arrived from Liverpool for a new steamer which is now building for the route between St. John and Portland or Boston. The boat is said to be of a beautiful model, and intended to be finished in a manner "superior to any thing yet in the country." She is to be called the North America.

Rail Road Accident.—The distinguished Professor Griscom of New York, was last week seriously injured by the collision of two cars on the Columbia Railroad. Mr. Griscom was in a horse car going out, and met by a Locomotive train coming in—"jump out, jump out," was the general word, and he jumped out of the Car; and was much bruised, and carried into a neighboring house. This road is what is called "a no monopoly" concern, like the proposed Seekonk Branch in this state; any one can run a car, and such accidents are frequent.

Stewart the Parricide.—This man has been unsuccessful in his application for a new trial. The Court remarked that the prisoner had had an unusually long trial, lasting ten days; that he had received every indulgence the law would permit and every opportunity of establishing his innocence had been granted him—that the crime of which he had been convicted—parricide—was one of such barbarity that a distinguished lawgiver had held its occurrence impossible, and made no provision in its code for punishing it—and that the Court had not granted a new trial because they thought the evidence sufficient to warrant a verdict of murder in the first degree, and were unwilling to put the life of the prisoner in jeopardy a second time. The prisoner being asked what he had to say why sentence should not be passed upon him, handed to the Court a paper, denying in the most solemn manner that he had any agency in the cruel murder of his father. Sentence was then passed, that William Stewart be confined in the penitentiary till the 30th Aug. 1856, one twentieth part of the confinement to be solitary.

Shocking.—An interesting child aged three years, was nearly killed by a savage dog in New York a day or two ago. The little fellow was playing in the yard, when the dog ran unperceived through the store, and the child innocently commenced playing with the animal, which turned upon him, and seizing him by the left side of the face, inflicted several terrible wounds. The left eye was nearly destroyed, two of the teeth were forced out of the jaw bone, the upper lip was completely severed, and other wounds of equal severity were inflicted by the savage animal. Under skilful medical treatment the child is likely to recover, but will doubtless be much disfigured.

NOTICES.

AMERICAN COLONIZATION SOCIETY.—The Friends of this Society, and the Citizens of Boston generally, are respectfully invited to attend a meeting in aid of its great and philanthropic object, in the ODEON, on Monday evening next, (the 26th) at 7 o'clock. The Secretary of the Society, the Rev. R. R. GURLEY, will address the meeting.

MR. BOKUM, of Germany, late of Harvard University, will deliver an address on Sabbath Evening, at 7 o'clock, in the Marlboro' Chapel, on the state of the Lutheran, Calvinistic and Catholic churches in Germany, with particular reference to the state of religion among the Germans, Protestants and Catholics in this country.

The Subscriber, having removed from Worcester to Hanover, N. H. desires that all communications, newspapers, pamphlets, &c. may be directed to him at the latter place.
Dartmouth College, Nov. 1838. D. PEABODY.

A CARD.—The Subscriber gratefully acknowledges the donation by his congregation, of *One Hundred and Twenty Dollars* to the cause of Domestic Missions. It will result in the thanksgivings of many, should they and other communities favored with the gospel, abound in such deeds more and more.
Falmouth, Nov. 15th, 1838. H. B. HOOKER.

The Subscriber gratefully acknowledges the reception of a certificate of Life Membership in the American Bible Society for which he is indebted to the contribution of Thirty Dollars, to said Society by some unknown "FRIEND." May every minister have such a 'Friend.'
West Newton, Nov. 19, 1838. LYMAN GILBERT.

Errata.—In the communication in our last, signed L. W. 2d paragraph, 34th line, for "insane" read *obscure.*

MARRIAGES.

In this city, by Rev. Mr. Boies, Mr. Nathan Barrett, to Miss Harriot Ware—Mr. Eleazer F. Pratt, of the firm of Pratt & King, to Miss Catharine B. daughter of Mr. Lebbeus Stetson—Mr. Wm. W. Goddard, to Miss Harriet M. daughter of Edward S. Erving, Esq.

By Rev. Mr. Adams, Mr. Edward E. Rice, to Miss Priscilla, daughter of the late Samuel Goodridge, Esq.

In Cambridgeport, Mr. Samuel Woodward, to Miss Eleanor E. Teel.

In Braintree, Nov. 14, by Rev. Mr. Matthews, Mr. Lorenzo M. Dyer, to Miss Nancy W. Cook.

In Wrentham, on the 15th inst. by Rev. Mr. Fiske, Benj. Shepherd, Esq. to Mrs. Abby F. Wheaton.

In Salem, Mr. John Kimball, of this city, to Miss Catharine E. U. Abbot, of S.

In Chilmark, Capt. Granville Manter, to Miss Catharine Mayhew.

In Bangor, Charles Proctor, M. D. of Rowley, Mass. to Miss Caroline, second daughter of Rev. Professor Pond, of the Theological Seminary.

DEATHS.

In this city, Mrs. Grace Greenleaf Hiler, widow of the late Dea. Jacob Hiler, aged 77—Mrs. Sarah G. wife of Mr. Justinian E. Holden, 34—Miss Frances Dehon, 77—suddenly, Mr. Frederick Hogan Kowse, 48.

On Saturday morning, October 20th, of the consumption, Miss Penina C. Roby, aged 27 years. She experienced religion while at the age of only 14, and continued from that time until the moment when the vital spark had quit its temple to exemplify the beauties and worthiness of a holy life.

In Roxbury, on Sunday evening last, Mr. Joseph James, 63.

In Duxbury, Mrs. Temperance, wife of Capt. Reuben Drew, 58.

In Weymouth, Mr. Wm. T. Bates, 27.

In Lunenburg, 13th ult. Miss Hannah Robinson, 26.

In Concord, N. H. Mrs. Elizabeth, widow of Rev. Asa Mc Farland, D. D., and daughter of the late Mr. Bartholomew Kneeland, of Boston, 58.

In Newmarket, N. H. Mr. Nathaniel Saltonstall, of Salem, Mass. He rode from Haverhill to Newmarket in the stage; on leaving the stage, he entered the counting room of the Manufacturing Establishment, of which he was the Treasurer; spoke of being rather indisposed, but immediately engaged in the business of his office. In less than five minutes he placed his hand upon his heart, gave one groan, and died.

In Castine, Me. Major David Coffin, formerly a merchant of Newburyport, 76.

In Rockville, Ill. 20th ult. Mrs. Ann Willson, and on the 23d, Mr. Harvey Willson, late of Boston.

Brighton Market—MONDAY, Nov. 19, 1838.

From the Daily Advertiser & Patriot.

At Market 1050 Beef Cattle, 425 Stores, 5000 Sheep, and 1800 Swine.

PRICES—*Beef Cattle*—Sales were not brisk, and the prices of the two last weeks were hardly supported. We shall quote without much variation, viz: first quality 7 38; second quality 6 50 a $7; third quality 5 50 a $6.

Barrelling Cattle—Mess 6 50 a 6 75; No 1, 5 50 a 5 75.

Stores—Dull; Two year old $16 a 27; three year old $24 a 35.

Sheep—Dull; lots were taken at 1 50, 1 75, 1 88, 2 12, 2 88, 2 75, 2 92, and 3 25.

Swine—A large proportion of the sales were at 6c for Sows and 7 for Barrows; several lots sold for something less. At retail, 6 1-2 a 8c. Several lots unsold.

FRANKLIN ACADEMY.

THE Winter Term in this Institution will commence on Wednesday, Dec. 5th, and continue eleven weeks.

TUITION in the Latin, Greek and French Languages $4,50. Higher English branches, $4,00. Common, $3,00. Board, from $1,50 to $1,75 per week.

ANDREW BIGELOW, *Principal.*

Franklin, Nov. 23, 1838. 2w.

ASHBY ACADEMY.

THE Winter Term of this Institution, will commence on Wednesday, Dec. 5th, and continue 11 weeks.

TUITION in English branches, $3; Latin, Greek, or French, $4,00.

BOARD, in good families, may be obtained at from $1,25 to $1,50 per week. The pleasant location of the village, and the uncommonly low price of board and tuition, offer to the student from abroad, inducements seldom surpassed.

REFEREES.—Rev. Wm. M. Rogers, Mr. Geo. W. Light, No. 1 Cornhill, Boston; Rev. Mr. Hubbard, Leominster; and Rev. A. W. Burnham, Rindge, N. H. 2w.

Ashby, Nov. 23, 1838. WM. M. BIRCHARD, *Principal.*

PEPPERELL ACADEMY.

THE Next Quarter of this Institution will commence, Wednesday, Dec. 5th. The charges for tuition will be from $3,50 to $4,50, according to the studies pursued. The price of board varies from $1,50 to $2,00 per week.

Lectures will occasionally be given in the physical sciences, accompanied with appropriate illustrations.

Pepperell, Nov. 16th, 1838. HERVEY B. WILBUR.

NEWTON FEMALE ACADEMY.

THE next Term of this Academy will commence on Monday, Dec. 10th, and continue sixteen weeks. Terms as usual.

N. B. In case a sufficient number be obtained, particular attention will be paid, by lectures, &c. to young Ladies, who may wish to prepare themselves for teachers.

EBENEZER WOODWARD, *Principal.*

Newton, Nov. 23, 1838. 3w—*

FAMILY LIBRARY.

A Series of works, embracing almost every department of Science and Literature, of the highest character, both of foreign and native writers.

The list of contributors contains the names of the most distinguished writers, and combining with great excellence of execution, the advantages of exceedingly low price, convenience of form, and beauty of illustration.

They will furnish a valuable variety of literary presents, of volumes for family reading, and for school and village libraries, being adapted to the means and tastes of all classes of readers.

84 volumes, abundantly illustrated by Maps, Portraits and other engravings, on steel, copper and wood, bound uniformly, but each work sold separately. For sale by PERKINS & MARVIN, 114 Washington street. *Nov.* 23.

BAXTER'S SAINT'S REST.

A NEW and beautiful edition of THE SAINT'S EVERLASTING REST, by Richard Baxter. A work admirably adapted for Christmas and New Year's Presents. Just published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington street. *Nov.* 23.

YOUTH'S COMPANION.

PUBLISHED WEEKLY, at the Office of the BOSTON RECORDER. PRICE ONE DOLLAR A YEAR, IN ADVANCE.

CONTENTS OF NEXT WEEK'S NUMBER.

READING and Sewing, (With a Picture.) Beauty is Vain.—Proverbs, 31, 30. Festivals. How Easy it is to Obey. The Cottager. The Rabbits. The Huzzas of Posterity. A Motherly Monkey. A Chinese Boy. Escape. Melancholy Accident. A Child Burned to Death. A Good Wife. Little Harry Lee. Children at Play.

School Room in the Odeon.

TO LET—a Chamber eligibly situated for a genteel Private School. It may be seen on application to CHAS. COOK, in the Building. *Nov.* 23.

NEW BOOKS.

ORNAMENT; or, the Christian Rule of Dress: containing Strictures on Judson's "Letter to Christian Females on plain dress." By Mrs. Mary J. Torrey.

The Accomplished Lady; or, Strictures on the modern System of female education, by Hannah More. A new edition.

Elijah the Tishbite. Translated from the German.

The Cottager's Return; or a sure way to obtain constant employment and high wages. Republished from the London Edition.

The Missionary's Farewell. Valedictory services of the Rev. John Williams, previous to his departure for the South Seas.

Report of the Executive Committee of the American Temperance Union. 1838. For sale by WHIPPLE & DAMRELL, No. 9 Cornhill. *Nov.* 23.

Temperance Almanac for 1839.

A VALUABLE tract for universal circulation, published by the Mass. Temperance Union, may be had in any quantities, at $2,50 per hundred, $20 per thousand, at WHIPPLE & DAMRELL'S, No. 9 Cornhill. *Nov.* 23.

Anderson on the Domestic Constitution;

A BOOK FOR PARENTS.

PUBLISHED and for sale by PERKINS & MARVIN, 114 Washington street,

The Genius and Design of the Domestic Constitution, with its Untransferable Obligations and peculiar advantages, by Christopher Anderson, of Edinburgh.

John Angell James in the preface to his Family Monitor says of this work: "*An incomparably excellent work.* Of that volume (Anderson's,) the author feels that his own is not worthy, in any instance, to be the harbinger; but should he find that he has introduced any families to an acquaintance with a treatise, so well worthy of their most serious attention, he will be thankful for that measure of benefit, and rejoice that he has not labored in vain." 1 vol. 12mo. *N.* 23.

Hannah More's Accomplished Lady;

OR, Strictures on the Modern System of Female Education—with a view of the principles and conduct prevalent among women of rank and fortune. By Hannah More. Library of Entertainment, 6 vols—consisting of The Every Day Book—Winter Evening Book—Leisure Hour Book—Summer Day Book—Young Man's Evening Book—Parlor Book, &c. For sale by PERKINS & MARVIN, 114 Washington street. *Nov.* 23.

The Happy Mourner;

OR, Sympathy for the Bereaved; presenting the consolations of God to his afflicted children: selected from the writings of the Rev. Wm. Jay.

Jay's Family Prayers. Jay's Morning and Evening Exercises. For sale by PERKINS & MARVIN, 114 Washington street. *Nov.* 23.

STRIPED PIG.

THIS day published by WHIPPLE & DAMRELL, No. 9 Cornhill, A HISTORY OF THE "STRIPED PIG."

"How can my soul endure the loss of thee?
How in the world, to me a desert grown
Abandoned and alone,
Without my sweet companion can I live?"

Contents.—The Striped Pig at Dedham,—in the Legislature,—in the Old Supreme Court Room,—The Striped Coat of Arms,—Moralist,—Philanthropist,—Patriot,—Temperance Man,—The Slaughter of the Striped Pig. Price 12 1-2 cts. *Nov.* 23.

THIS DAY PUBLISHED,

BY CROCKER & BREWSTER, 47 Washington street, Ornament, or the Christian rule of dress; containing Strictures on Judson's "Letter to Christian Females on Plain Dress," in a series of letters, by Mrs. Mary J. Torrey.

CONTENTS—Letter I. Introduction; Statement of principles; sale of ornaments for benevolent purposes; feeling is not principle; nothing insignificant. Letter II. Is all ornament wrong? Letter III. Is any ornament wrong? Meaning of I Tim. 2, 9, and 1 Pet. 3, 3. Dr. Bloomfield's views. Letter IV. General benevolence. True self-denial. Disastrous results of Mr. Judson's views, carried out into practice. Ornament worn to the glory of God. Letter V. Following the fashions. What is extravagance? Limits of duty. Extravagance sinful. Conclusion. *Nov.* 23.

Watts' Divine and Moral Songs,

IN a new dress. The American S. S. Union have just published an edition of Dr. Watts' Divine and Moral Songs, in a very superior style of execution and embellishment. The Songs are carefully copied from Dr. Doddridge's edition, and a memoir of the author is prefixed, prepared expressly for this reprint.

The pure and beautiful compositions of Watts, will be judged well worthy of the attractive dress in which they are here presented to the Christian public. Price in cloth 37 cts. In embossed morocco, with gilt edges, 75 cents.

For sale, with several works just from the Society's press, suitable for presents to youth, and for family, and school libraries, together with all the publications of the Am. S. S. Union, at the Depository, 18 Court street.

Nov. 23. WM. B. TAPPAN, *Ag't Am. S. S. Union.*

THE YOUNG HUSBAND;

OR, Duties of Man in the Marriage Relation. Stereotype Edition. By Dr. Wm. A. Alcott, author of the Young Wife, Young Mother, Young Man's Guide, &c.

This work is a continuation of the series of Family Books to which the Young Wife, Young Housekeeper and Young Mother belong—a series which Dr. A. has been many years meditating and preparing, and on which he has spared no pains. He takes the ground that man, though less efficient in the formation of early character than woman, is nevertheless, as a husband, indispensably necessary to its highest perfection; and in this view presents, in a popular manner, his various duties in this most in interesting and important relation—not only as a social, but as an intellectual and moral agent—not only to his family, but in reference to the community at large. He would especially encourage in the Young Husband a more exalted aim—better becoming a rational man and a Christian—than that of merely living in the world uninjured and uninjuring. It contains about fifty chapters, on the most interesting subjects, of which the following are a few:

Choice of Occupation; Mistakes in getting a Wife; Place of Residence; City and Country compared; House and Furniture; Living by System; Morning Duties; Leisure Hours; Evenings at Home; Evening Reviews; Improvement by Conversation; Letter-writing and Composition; Keeping a Journal; Periodical Publications; Books and Study; Domestic Economy; The Art of Educating; Novel Reading; The Sabbath; Sunday Dinners; Sunday Visiting; Particular Friends; Relatives; Importance of cultivating our Social Nature; Contests for Superiority; How Quarrels may be avoided; Love; Fawning; Familiarity; Delicacy and Purity; Art of Patience; Giving Pain to a Wife; Jealousy and Suspicion; Teasing and Scolding; Fault-Finding; Keeping Cool; Cheerfulness; Confidence and Reserve; Giving Presents; Jokes and Puns; Dalliance; Revealing Secrets; Value of Discretion; Taking Sides; Decision; Charities—giving at Hap-Hazard; Conjugal Servitude; Dress and Appearance; Health; Sickness and Medicine; Duties to the Dead—Mourning, &c.; Occasional Duties—Critical Periods, &c.

Just Published by GEO. W. LIGHT, 1 Cornhill, and 126 Fulton street, New York. 3w. *Nov.* 23.

NEW READING BOOK.

PROGRESSIVE Exercises in Rhetorical Reading. Particularly designed to familiarize the younger classes of readers with the pauses and other marks in general use; and to introduce them to the practice of modulation and inflection of the voice. By R. G. Parker, A. M. Principal of the Franklin Grammar School, Boston. Author of "Progressive Exercises in English Grammar," etc.

The following are extracts from letters received from several distinguished gentlemen.

I know of no book so well adapted to teach the art of Reading, both to the instructer and the pupil. I shall hereafter use it in my own school in all the cases, and I doubt not that they will be numerous, to which it is suited.—*George B. Emerson, Esq.*

Of the utility of this work I have no doubt.—*Rev. Mr. Newman, Professor of Rhetoric in Bowdoin College.*

I think your Exercises in Reading would be a valuable book in our schools.—*Moses Walker, Esq., Principal of the Mayhew School, Boston.*

I should be glad to see it introduced into the public schools.—*Samuel Barret, Esq., Principal of the Adams School, Boston.*

It bears evidence of much industry and practical information upon the subject of which it treats. The principle upon which you have based it is a good one, and its details judiciously executed. It will be found a valuable auxiliary in the science it professes to teach.—*C. K. Dillaway, Esq., Principal of the Latin School, Boston.*

Although a stranger to you, I cannot forbear to express the satisfaction which the perusal of your Rhetorical Reader has afforded me. You have furnished me with a most excellent manual, and further I can confidently recommend it to all who are, or desire to be, lovers of the sublime art of reading.—*I. S. Carter, Esq., Principal of the Young Ladies Union High School, Providence.*

This work has also been re-published in England, and has been very highly recommended. It is the only work extant which gives a full and clear account of all the marks in written language in a form suitable for schools. It contains all the principles of correct rhetorical reading, with a practical application of all the principles of rhetorical delivery. It is designed for the highest, as well as the lowest classes in schools and academies. Price 37 cents. Published and for sale by CROCKER & BREWSTER, 47 Washington st. 23.

VALUABLE SCHOOL BOOKS.

THE "FRANKLIN SERIES" is now well known, and extensively used. It is believed these books will receive the approval of all who will candidly examine them. The Series consists of the

FRANKLIN PRIMER.
IMPROVED READER.
GENERAL CLASS BOOK, AND
POPULAR READER.

These books have been critically examined by our most able Teachers and most distinguished literary men; and are pronounced, in their adaptation to the wants of Common Schools, for which they are particularly designed, as among the most valuable Books published in the United States. "In these books," says the Christian Examiner and General Review, speaking of the first three of the series, "the author has carried forward his plan of facile instruction, more completely than has been done in any similar book in our language, which has come to our knowledge." Rev. Dr. Lord, President of Dartmouth College, says of the Popular Reader, "The work, in my opinion, deserves to stand in the first class of school Books."

The above books for sale by *Crocker & Brewster.*

Progressive Exercises in Book-keeping;

BY Single and Double Entry; by James H. Coffin, Principal of Fellenberg Academy.—This is a new work, designed for use in Common Schools and Academies, and is thought to be a decided improvement. The principles of the science are explained and illustrated in a very simple, natural, and lucid manner, so that they will be readily comprehended by any possessing an ordinary degree of intelligence; and the arrangement and matter are such that the pupil will not only see the relations and uses of the different principles, but he will be compelled to reduce them to practice in a thorough manner. Merchants, and others qualified to judge, unitedly give it their highest approbation, and recommend it as the best system extant for the use of Common Schools and Academies. It is also exceedingly well adapted for self instruction. It has been introduced into the High School for Boys at Northampton, by order of the School Committee, and is used in other schools of note. For sale by *Crocker & Brewster,* 47 Washington street. 3teow. *Nov.* 23.

Poetry.

THE LOVE OF CHRIST.

BY MRS. SIGOURNEY.

"Unto Him who loved us, and gave himself for us, and washed from our sins in his own blood."—*Revelations.*

How hath He loved us?—Ask the star,
That on its wond'rous mission sped,
Hung trembling o'er that manger scene
Where He, the Eternal, bowed his head;
He, who of earth doth seal the doom,
Found in her lowliest inn—*no room.*

Judea's mountains, lift your voice,
With legends of the Saviour fraught,
Speak favored Olivet—so oft,
At midnight's prayerful vigil sought,
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath He loved us?—Ask the band
That fled his woes with breathless haste;
Ask the weak friend's denial tone,
Scarcely his bitterest tears effaced;
Then ask the traitor's kiss—and see
What Jesus hath endured for thee!

Ask of Gethsemane, whose dews,
Shrunk from that moisture strangely red,
Which, in that unwatched hour of pain,
His agonizing temples shed!
The scourge, the thorn, whose anguish sore
Like the unanswering lamb he bore.

How has He loved us?—Ask the cross,
The Roman spear, the shrouded sky,
Ask of the shrouded dead, who burst
Their prisons at his fearful cry—
O ask no more! but bow thy pride,
And yield thy heart to him who died.

Discussion.

For the Boston Recorder.

LETTER VIII.

TO THE REV. RALPH EMERSON, D. D.,

Professor in the Theological Seminary at Andover.

Dear Brother,—I suppose *you* will rejoice, and probably many of the readers of the Recorder also, that I now send my last letter. But if we have been the instruments of persuading some to look at this important subject in a calm and dispassionate manner, we shall have conferred some benefit upon the community. I am satisfied that it is a subject which ought to engage the attention of Christians much more than it now does. That it is a difficult and an exciting subject, is no reason why it should not be considered and discussed. It certainly claims the prayers of every servant of Christ in the world. I fully believe that there are many, in all the non-slaveholding States, who are deeply interested in the discussion of Slavery, who do not belong to any society. They are perplexed in their minds to decide on any course. Some there are, who like yourself, "do not wish any new plan, but think the old one better." But should not all those who profess to feel that Slavery is an "evil," a sin, "the monstrous offspring and curse of sin," seriously consider whether the subject does not demand of them some action; some discussion, either in the public papers, or by pamphlets, or in public meetings? Did not Clarkson and Wilberforce and their associates confer a benefit upon society by their labors? They found the whole world at ease upon the subject of the slave trade, and multitudes in Europe actively prosecuting this nefarious traffic. It was a long time before their stirring appeals produced any effect upon the public mind. Fourteen times did Mr. Wilberforce endeavor to bring this subject before the British Parliament, before they would listen to it with any serious attention. But the zeal of those who embarked in the cause of bleeding humanity, never flagged, until it had accomplished its object. A similar course was pursued in reference to colonial emancipation, and it has been crowned with signal success. I know that you and many others, who oppose the measures of the abolitionists, tell us that there is no parallel in the condition of the two countries, &c. But we are not convinced by your arguments. We feel that Slavery is the same evil, all the world over, and that the power which established it, can easily abolish it. We know that there is some difference between the United States and Great Britain in their political relations, but still we believe that it is in the power of Congress to abolish Slavery in the Districts and Territories, and to prevent the traffic between the States. We fully believe that such action would give the death blow to the monster, and that it would soon be followed by an act of emancipation in most of the slave States. The abolitionists will never rest until such action is effected. To accomplish this object they will expend not only $40,000 a year, as you say, but three times the amount, if it can be obtained. And such is the spirit which now pervades the bosoms of abolitionists, that I verily believe money will not be wanting to accomplish any plan for which it is needed. The Convention in the State of New York, raised ten thousand dollars, and the friends of the slave are ready "to take joyfully the spoiling of their goods" if necessary, to effect his emancipation. Some of the pro-slavery papers in the city of New York, would persuade their southern friends that "abolition is on the wane," and that soon "not a single grease spot will be found to mark the place where it has set." I cannot say that they are not "sincere" in their opinions, but I am certain that they deceive themselves. The recent elections in Ohio and New York shows, that many abolitionists are true to the cause of the slave, and that they will sacrifice even their strong party feelings for his benefit. And, if I do not greatly mistake the spirit by which sound abolitionists are actuated, this will be more and more the fact, until a set of men are elected to Congress who will be disposed "to do justly, and to love mercy." And now, dear brother, will you allow me to ask what you, and such as feel as you do on this important subject, calculate to do? You have intimated that you do not desire any thing *more* to be done than you are now doing. But I hope you will not cease to consider upon the subject until you change your views. Many who once felt as you do, have changed. Thousands of the most ardent colonizationists have come over to the Abolition Society. Those who gave most liberally of their substance to this society, because they panted for the freedom of the slave, have withdrawn from it, since they have become convinced that its action cannot have any extensive bearing upon the removal of Slavery. Colonization has lost its hold upon New England. Mr. Gurley recently remarked in this town, in my hearing, that "he found he must give up New England, though he deeply regretted it." If any man can give interest to the colonization cause, it is Mr. G. But I apprehend it is losing its interest in the extreme south as well as in the north. A distinguished clergyman in Georgia remarked to an agent of the society, "we shall do nothing more for colonization, until abolition is put down." I am more and more satisfied that slaveholders *in general*, have patronized the society because they hoped it would take away from them the free colored population, and render the slave more quiet; I am strengthened in this opinion, from their own declarations and their own conduct. And are we to expect much from the "American Union?" I honor the men who originated the society. I have no doubt that their motives were pure, though they were called in question by some zealous abolitionists, and the measures adopted by the society were ridiculed most unsparingly. They wished to do something for the slave. They could not go with the abolitionists, and therefore they "struck out a new plan." But some, who favored their action, when they saw that but little was accomplished, and but little to be expected from any further action, have come over to our society. A gentleman of Boston informed me last winter, that one of the executive committee of that society told him that he had made several attempts to get the committee together, and that he had not been able to get a quorum for business. He may have been more successful since. But this does not look like emancipating the slaves. Perhaps the abolitionists will be accused of putting back this society as they are of putting back the cause of emancipation fifty or a hundred years. The Anti-Slavery Society is the only organization from which I can at present expect any efficient action, bearing upon Slavery, and I must therefore feel it to be my duty to continue with it, and lend it what aid I can. I do not say that all its measures, or the measures of all its auxiliaries, are unexceptionable. But I feel that I can go along with the society in its pursuit of the great object. And I honestly believe it will accomplish its object, notwithstanding the opposition it meets with both in the south and in the north. It would effect its object the sooner, if you and those who think as you do, would lend it your aid. But I will not join in the taunts which are thrown at you, if we never see you in our ranks. I will still believe that you hate Slavery until I have conclusive evidence to the contrary; better evidence than is to be derived from your neutrality. I will say to you, what I have often said to my brethren who think as you do—"if you can pray over this subject and *do* nothing to bring Slavery to an end, I am not disposed to judge you. You are accountable to your own Master; continue to pray, and the Lord will show you the path of duty." And now, Sir, I must take leave of you in this discusion, unless I hear from you again. I am not conscious of having given a distorted view of any thing you have written. If I have, and it is pointed out, and I am convinced of the fact, I will correct the error. I do not know in what light the community regard our correspondence. Perhaps they will think it is harmless, and of but little use. In some things we certainly think alike, and I believe we shall neither of us be accused of abusing our opponents. I know not *how* Slavery will be disposed of in this country; but I feel very certain that it cannot exist in its present form, for many years. The world is against it. I sincerely wish that our brethren at the south would consent to meet us at the north, in a kind and friendly manner, and discuss the subject with reference to emancipation. They would find a much bett[illegible] among the abolitionists than they imagine. The persons in whom they have placed confidence, have deceived them. The pro-slavery papers, such as the Journal of Com[illegible], the Commercial Advertiser, and others who are of their opinion, have sent out an evil report of us, which has misled the best portion of the south and embittered their feelings against us. They will by and by perceive the perfidy of these editors, and will return upon them the execrations they have heaped upon us. I can only say of such editors, the Lord forgive them the wrong they have done us; but I cannot in charity add, "they know not what they do." The ways of Providence are in this matter inscrutable. I hope the abolitionists will earnestly pray for wisdom to direct them, and that they will act with discretion, and be influenced by a good spirit. I know not that I shall live to see the peaceable emancipation of the millions that are held in bondage in this happy country. I will daily pray that their freedom may not take place by their own violence. Clouds and darkness surround this subject, I know; but God can cause the clouds to disperse, and give us all the light that we need to direct our steps. I believe that a large body of the abolitionists look to him for guidance. The same united prayers which are offered every month for a blessing upon missionary operations are presented for this cause. The Lord will hear, and will answer in his own time. Yours affectionately, S. OSGOOD.

Education.

From the New York Observer.

DR. HUMPHREY'S THOUGHTS ON EDUCATION.—*NO. III.*

Family Government.

The *importance* of family government will scarcely be questioned by any one, and we of this generation are quite ready to flatter ourselves that we understand it better than our fathers did. Whether we do or not, will, in the lapse of time, be submitted to a more impartial judgment. I am sure, that could those who have been gone a hundred years, return to the "places which knew them," they would be at a loss to guess how we expect to substantiate such a claim in the eyes of posterity.

Although, as I have already remarked, the state has no right to interfere with the domestic arrangements of families, except in extreme cases, it is nevertheless true, that in order to become good citizens in after life, children must be accustomed to cheerful subordination in the family, from their earliest recollection. I know that those who grow up without restraint by the fire side, and whose youth is consequently as wild as the winds, *can be* governed afterwards by absolute power. The bayonet of the Czar and the scimitar of the Sultan can tame them and keep them in subjection. But it may well be doubted, whether any thing like a free constitutional government can ever be maintained over a people who have not been taught the fifth commandment in their childhood. I do not believe it can. Children must be prepared to reverence the majesty of the laws, and to yield a prompt obedience to the civil magistrate, by habitual subjection to their parents. If they are not governed in the family, they will be restive under the wholesome and necessary restraints of after life; and the freer the form of government is, in any state, the more necessary is it that parents should fit their children "to lead quiet and peaceable lives in all godliness and honesty" under it, by a proper course of domestic training. We cannot, in this country, hope to preserve and hand down our free and glorious institutions in any other way. To remain free, the mass of the people must be virtuous and enlightened; and to this end, domestic education, including all suitable restraints and discipline, must engage the earnest attention of heads of families throughout the land. It has been said a thousand times, that the practicability of maintaining a highly republican form of government has been *tried* and is *settled* in the United States, however it may have failed everywhere else. I wish it were so: but I am afraid the question is settled, so far *only* as we have gone. What the future may disclose, who can certainly tell? It is yet a grand desideratum, whether we have religion and virtue and intelligence enough to sustain our blessed institutions. The danger is, that our liberties will degenerate into licentiousness, and that the growing laxity of family government will hasten on the fearful crisis. There is, if I am not deceived, a re-action in our unparalleled political freedom, upon our domestic relations. It is more difficult than it was, half, or even a quarter of a century ago, for parents to "command their household after them." Our children hear so much about liberty and equality, and are so often told how glorious it is to be "born free and equal," that it is hard to make them understand for what good reason their liberties are abridged in the family; and I have no doubt this accounts, in multitudes of instances, for the reluctance with which they submit to parental authority. The boy wants to be "his own man," long before his wisdom teeth are cut; and the danger lies in conceding the point to him, under the notion, that our fathers were quite too rigid, and that a more indulgent domestic policy, corresponding with the "spirit of the age," is better. This may be the way to make *rulers* enough for a hundred republics; but not to make a single good *subject*. I repeat, therefore, that if it is important to secure a prompt obedience to the wholesome laws of the state, then is family government indispensably necessary, and the father who takes no care to control his own sons, is not himself a patriot, if he is a good citizen.

Moreover, without family government there will be very little *self-government* in any community. If you do not restrain the waywardness of your child, in its early developments, and thus assist him to get the mastery of it while yet the conquest is comparatively easy, it will be in vain for you to expect him ever to gain that self-control which is so essential to his happiness and safety. Nothing is better settled by the experience of all ages, than that the will grows stubborn—that evil passions become impetuous by indulgence; and that indulged they will be, by the child, if they are not held in check by parental authority. In this view, a greater misfortune can hardly befal a young person, than to be left to himself. The consequence is, that before reason and conscience can assert their supremacy, bad habits are formed, and his depraved inclinations have time to ripen into such maturity, that to bring them into subjection is infinitely more difficult than if the work had been commenced in the nursery. One in a hundred, perhaps, may, without aid, learn to "rule his own spirit;" but it will cost him many a hard struggle; while the ninety and nine will never have resolution and perseverance enough to achieve any tolerable degree of self-control. How many slaves to an irascible temper have lamented to their dying day that their fathers did so little to check its early growth! But what individual, in after life, was ever sorry for the aid which he received from his parents in mastering his own bad passions?

There is one thought more, which may not perhaps so readily occur, but which is too important to be overlooked in this connection. The judicious and faithful exercise of family government puts children in the way of receiving spiritual blessings. I am not one of those who believe that any human agency or moral suasion can convert the soul to God. Bringing up a child under perfect subjection to parental authority, is a very different thing from bringing him to the foot of the cross. Still, there may be a connection between them; and I cannot entertain a doubt, that the child who is well governed in his father's house, is more likely to be brought to a willing submission to God, than if he had been left to "walk in the way of his own heart, an[d] after the sight of his own eyes." I know the best governed son in the world *may* hold out in rebellion against his heavenly Father till he dies; but there is a great deal more reason to hope he will "throw down his arms," than in the case of one who has never been taught the first lessons of submission in the family. Let me guard, with all possible care, against being misunderstood. No power on earth can conquer the stubborn will of the sinner, however young. But there is a divine constitution, by which means and ends are sometimes remotely, and sometimes more immediately connected together; and why may not parental fidelity in the government of a family be made a principal means of bringing them to the "obedience of Christ?"

It is thought by some, that the government of children must be a very easy, if not even a delightful task. I do not recollect, however, that I ever heard this sentiment expressed by a parent who had been placed in circumstances to make the trial, and who had succeeded in any tolerable degree. As a general rule, persons know how to manage families much [bet]ter before they have them, than afterwards. Those who are most astonished at the failure of their friends in this important matter, and see no difficulty at all in holding the reins, have no children to govern. The bachelor who boards in his brother's family, or goes to spend a few weeks with a married sister, understands the thing perfectly; and can discourse most eloquently upon family government by the hour together. He has it all at his fingers ends, from A to Z, and knows exactly what to do, from sunrise till bed time. O how he wishes he could have the management of these lawless little urchins for a month. He would stop their crying and romping, or he would quit the premises. How parents can have so little tact, and be so indulgent, is entirely beyond his comprehension. But it is often exceedingly amusing to see how the tables are turned, when he comes to have a family of his own. Poor man! the children spoil his beautiful theories a great deal faster than he ever made them. What the matter is, he cannot tell; but it is infinitely more difficult to govern them than it used to be.

Heads of families, in like manner, who have no children of their own, are very apt to think that their friends who have, are very unfortunate or very much to blame, in not keeping them under better subjection. O, if they had the management of them, they should be governed to a charm! It should always be sunshine. Every look should be a law, and it should be obeyed. Or if it should sometimes be necessary to go a little further, every word of reproof should be treasured up and remembered to the end of life. But how does the matter stand, when these same persons come to adopt a child, and bring their theories to the test of experience? In nine instances out of ten, they find the task incomparably more difficult than they expected. It is one thing to build castles in the air, and another to garrison them. They are sure the child is uncommonly perverse, or that if it was their own child, they could manage it a great deal better. But the sober truth is, that whatever else may be easy, the bringing up of a family is a great undertaking. To govern one's own house, just as he should, is exceedingly difficult, and the parent who has the talent, and who is enabled to use it as he ought, can never be thankful enough to God for so invaluable a gift.

Miscellany.

THE MOON.

In the last number of the Monthly Chronicle, we find some statements drawn from astronomical observations, which must be quite new to those who have hitherto supposed this planet to be inhabited by animal beings. The most powerful telescope ever yet constructed do not enable us to see distinctly an object whose visual magnitude is so small as one second, corresponding to a mile on the surface of the moon. It, therefore, follows that an object, say a town, on the moon, measuring a mile across in each direction, would be too small to be discerned by any aid which telescopes have yet supplied. "If the moon be examined," says the writer, "for any length of time with the aid of the most ordinary telescopes, the observer cannot fail to be struck with the unalterable character of the outlines of light and shade upon her surface. These are so distinct and well defined, that they may be delineated with great exactness; and a map exhibiting their appearance at any one time, will continue at all times to exhibit that appearance with the same fidelity and precision."

The first inference which he draws from the circumstance is, that the same side of the moon is always turned toward us, and as she turns round on her own axis, in about twenty seven days and eight hours, the Selenites, or inhabitants of the moon, so denominated from the Greek word "moon," must have 328 hours day light, followed by 328 hours night. The next is that there are no clouds suspended around her; and a third inference, drawn from other data, is that there are no indications whatever of seas and water in the moon, and if there is any atmosphere at all, it must be a thousand times less dense than that of the earth. It would require a perfect air pump to produce such a degree of rarefaction under a receiver, and such an atmosphere would, as far as regards all the phenomena of animal and vegetable life, be a vacuum. The following description gives a frightful picture of this "silvery orb of night."

"The character of the entire surface of the moon, so far as telescopic power has made it known to us, is just what might have been expected in a world deprived of air, and water, and of the tribe of beings to whose life these are necessary. This most inhospitable planet exhibits a wide waste of surface, diversified by nothing but its lofty mountains and cavernous valleys. Chains of mountains and insulated hills are spread over every part of the surface, and lift their menacing and precipitous sides frequently to the height of five perpendicular miles. In many places huge masses of earth spring directly from the plain and carry their peaked summits to the altitude of twenty thousand feet. Nor is the extent of the bases of these stupendous eminences less astounding than their heights. The diameters of the bases of several detached hills of this kind, which measure five miles in height, vary from twenty-four to forty-six miles.

"But the circumstance which deprives the moon's surface of every trace of analogy with that of the earth, is the enormous circular cavities which are found in almost every part of it. Some of these caverns are four miles in depth and forty miles in diameter. Their edge is generally defended by a high natural wall. Frequently a conical mountain rises to a considerable height from the bottom of this dark circular hole. The top of this cone is rendered visible when the rays of the sun fall directly into the cavern. This internal conical mountain has sometimes a circular cavity in its apex, like the crater of a volcano.

"The provision which gives to the several planets the grateful returns of the seasons is denied to the moon, and accordingly not a trace can be discovered on her surface of the slightest variation which can be ascribed to change of season.

"If, then, the moon be the habitation of living things, they must be constituted with functions very different from all those which characterise the animal and vegetable kingdoms of the earth. In the absence of an atmosphere, the Selenites cannot of course be respiratory animals. Sound, which depends on air for its production and conveyance, there can be none. Speech and hearing would therefore be useless faculties.

"No azure firmament offers its mild tint to the eye of the Selenite. The blue of our sky is the proper color of our atmosphere. In the absence of an atmosphere, the firmament of the moon is one eternal and unvaried black, through which the glowing orb of the sun holds its solitary way, vainly endeavoring to diffuse brightness beyond the edge of his own disc. On the arid and ungrateful waste beneath, his genial rays fall in vain,—no atmosphere is present to collect, retain, and diffuse their warmth, and if they fail to sustain animal and vegetable life on the summits of our Alps and Andes, merely because of the rarefied state of the atmosphere at those heights, how much more ineffectual must they be in the absence of any atmosphere whatever?

"Seeing, then, that while we find on all the planets the same provisions to fit them for the dwelling places of creatures like ourselves, and these provisions supplied in the same manner, and to the same extent; and on the contrary, finding all those arrangements, without one exception denied to the moon,—we must, in the absence of any direct evidence on this question, come to the conclusion that our satellite is a barren uninhabited waste, playing doubtless some necessary part in the creation, but not the higher one assigned to the earth and planets; that it is, in fine, a desert rock, rearing its naked head in the wide ocean of space, unappropriated to and unfitted for the resting place of any living thing."

GOOD REASONS.

REASONS FOR HUMILITY.—Why should we be humble? Let the Christian answer.

Because I am a degenerate plant of a strange vine, the polluted offspring of a corrupt parentage.

Because, since I have found mercy, I can detect in my heart a remaining root of bitterness, and a thousand evil and ungodly feelings which I may well be ashamed to confess.

Because I have not, agreeably to my solemn promise and covenant, engaged with all the ardor of my soul in subduing every corruption of my heart.

Because I am so very far below that perfection of character which I ought to have attained.

Because I have imbibed so little of the Spirit of my Divine Lord and have learned so little of him who is meek and lowly.

Because, in the active duties of Christianity I have done so little to promote the Master's glory, and have felt so little sympathy, and exerted so little agency for the spiritual good of dying sinners.

Because I pray so little, and with so little fervor, and am so seldom found in close communion with God.

Because, I manifest so little gratitude for all the unspeakable mercies I have received.

Because I have made so little advance in divine knowledge, and general Christian attainments, and am still a babe when I should have arrived at the full stature of a man in Christ Jesus.

In a word, I have reason to be humbled on the review of my whole character and conduct, and can with propriety alone say, "God be merciful to me a sinner."—*Presbyterian.*

REASONS FOR CONFIDENCE IN GOD.—I should trust in the Lord,

Because I am a destitute and helpless sinner, who cannot ward off a single danger, or obtain a single good for myself.

Because I must trust in God or inevitably perish.

Because, as a sinner, I am exactly the kind of person contemplated in the provisions of the Gospel, and to whom its invitations are addressed.

Because, God is infinitely merciful, and as powerful as good, who is able and willing to save, even to the uttermost.

Because, my confidence in Him cannot be misplaced; he is a God of truth, and he hath promised that they who trust in him shall not be put to shame.

Because, the experience of many who have gone before me, has taught me that it is a good thing to trust in the Lord.

Because, my own experience has given me the positive assurance, that such confidence is not misplaced.

Because, I am surrounded by many examples of the dreadful effects of trusting in any but the Lord.

Because, the blessed Saviour is at this present moment saying to me, "Come unto me, and I will give you rest."—*Ib.*

REASONS FOR PRAISE.—Why should we praise the Lord? Let the Christian answer.

Because he hath made me a rational and immortal being, and prepared for me a destiny infinitely higher than that of the beasts which perish.

Because, in birth and education, he has distinguished me above the heathen, and by the privileges of the gospel, has taught me that life eternal is accessible.

Because, while many have been suddenly called to their last account, my life has been preserved amidst many dangers, and my day of grace mercifully prolonged.

Because he has not cut me off in the midst of my impenitence and cast my soul into perdition.

Because, by the efficacious agency of his Spirit, he hath opened my eyes, subdued my rebellious will, and softened my obdurate heart; so that now I behold a peculiar excellency in that gospel which I once despised, and love that blessed Saviour whom I once neglected.

Because, since the day of my espousals, he has been lenient and forbearing under much provocation, sustained me in trial, comforted me with his promises, while his banner over me has been love.

Because he has betowed on me innumerable benefits which I did not deserve, and withheld his anger which I have daily incurred.

Because he has inspired me with a hope, which not only cheers in present affliction, but which promises a perfect rest after the death of my mortal body.

In a word, I should praise him for all that he is in himself, and for all that he has done to and for me.—*Ib.*

SWIMMING.—The following has been placarded on the walls on the west end of the metropolis:—"For want of knowledge of this noble art thousands are annually sacrificed, and every fresh victim calls more strongly upon the best feelings of those who have the power to draw the attention of such persons as may be likely to require this art, to the simple fact, that there is no difficulty in floating or swimming, provided persons keep their bodies in a horizontal position, which is done with the greatest ease, by endeavoring to force the chin down upon the surface of the water, instead of making the effort of forcing the head as high out of the water as possible, which brings the body perpendicular instead of horizontal, as required. Let every body, particularly editors, annually if possible, help to diffuse this most useful and imporant knowledge."

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THE Winter Term at this Institution will begin, Monday, Dec. 10, and continue 11 weeks. Miss A. W. HALE, who has been an Instructer in the School during the past summer, is engaged for the ensuing Term. The Institution will be well furnished with a new and valuable Philosophical Apparatus.

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Woburn, Nov. 9, 1838. 5w.

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To set forth truth. Yes, whoso considers
Christ—his Apostles too,—shall plainly see,
That truths, to this day in such mantles be."
John Bunyan.

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